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THE SCHOOL
IN THE
MODERN CHURCH

By

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PREFACE

"Sunday School" is the title to which four generations have been accustomed; no one who knows the field of religious education can doubt that the next generation will use a new title. The change to the name "Church School" is significant, however, only because it indicates developments in the scope and functions of the school. These developments seem to call for a practical exposition which will aid any school to enter into the fulness of its opportunities.

These chapters on the ideals and the practical problems of the new type of school are not written so much for the schools consciously marching in the vanguard, and those schools which know they are "new" and up-to-date as for those which, while accepting and following the newer methods, still must struggle with inadequacy of equipment, meagre support, and ignorance and indifference, resulting in a lack of team-play on the part of their churches. I have tried to keep in mind schools which I have known in suburban areas, in the country-side and in villages, the kind of schools that would include probably between eighty and ninety per cent of all the Sunday schools in North America.

The larger schools can often find expert leadership; but the smaller schools—which constitute the larger aggregate number of pupils and

churches—must be aided and encouraged. Therefore, instead of endeavoring to describe, as the title might lead some to expect, an ideal school, a paper organization prophetic of the school-to-be, I have thought it more profitable to look at actual situations, to bring together a number of answers which have been given to actual, specific questions and to suggest practical plans for schools seeking better and wider work.

"The School in the Modern Church" is not an essay in religious pedagogy, nor does it maintain any special thesis. It is simply a series of discussions of those problems which have developed in actual practice as certain schools, distinctly of the "average" type, have sought to apply modern methods. It is designed to direct those schools that desire to go forward, to encourage and aid the schools that are conscious of new ways and new days and to help them to enter into both.

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THE SCHOOL IN THE MODERN CHURCH

CHAPTER I

WHY MAKE NEW VENTURES?

WHY are educational methods, in our day, so constantly subject to revision? To the uninitiated who do not discern what is really happening it seems that every teacher, like the men of Athens, is continually seeking some new pedagogical faith, and every school is simply an experiment station for would-be educational experts. Is this condition simply the result of our appetite for novelty? It affects education wherever it is found in institutions; the school of the church is not exempt; on the contrary we find greater change, by far, there than in any other institution for teaching. Taking this one agency, why should we, apparently with complacency, assume that change is normal, that new methods must be tried and new ventures in the application of revised theories be attempted?

The answer scarce needs to be stated to those who understand what our modern world means by education and who regard the school of the church as an educational agency. They know that education is one of the youngest of the sciences, that, while it has a fairly sound body of knowledge as its basis, that body of knowledge is growing fast; discoveries of the greatest importance are

being made—not as one discovers a new star or a new element, but slowly, dimly at first and with clearness step after step. The scientific principles of education deal with materials so varied, in many respects so subject to change, that we cannot expect rigidity in them. Educational methods always will change because education itself changes these materials. If it effects its work it will have to deal constantly with a changing and improving society. It works on the world of living beings and these are never the same today that they were yesterday.

But there is a reason for new ventures which stands out even stronger than the law of growth and consequent change following the adoption of scientific method; it is the fact that the school is in a new world. It must either venture new things or die. It is called to new tasks, the tasks of a new day.

Why should the church school for the twentieth century differ from the school for the nineteenth century? For precisely the same reason that the Sunday school of the nineteenth was entirely different from that of the eighteenth century? The school must change for the same reason that the school came into being, because of the demands of a developing civilization. Seventeenth-century society neglected the child; eighteenth-century society put the child in the factory; nineteenth-century society put the child to school; in the twentieth we recognize the child as a person living a real life and acquiring the abilities of social living. The Sunday school is society at work real-

izing its ideals; it is one of the institutions in the mechanism of modern life. The Sunday school is the means by which the church discharges its social responsibility, for it is designed to prepare the child for complete living.

I. THE PURPOSE WILL DETERMINE THE CHARACTER OF THE SCHOOL

Any advance that we have made in the Sunday schools in the last two decades has been due to the clearer conception of the function of this institution. Robert Raikes organized the schools to take children off the street. The American church of one hundred years ago organized to teach the catechism to children or to fill up the period between the two long sermons. The early schools in England paved the way for popular education there. We have come to a closer division as to the functions of social institutions. We see the home existing to propagate, nurture and train lives for society, the schools existing to train for efficient citizenship and social living, the churches to elevate an ideal and to motivate all our life with the religious spirit. Then the Sunday school, as a part of the church, uses the educational method to train youth in life in a religious society. There is precisely the function of this institution. It is a school of Christian social living for the young. As surely as the factory exists to produce goods and the bank to facilitate exchange this school exists to produce an efficient religious society. Its product will be boys

and girls growing into manhood and womanhood in a society competent for the life of the future. This purpose, the production of Christian character, will determine the details of methods and organization. The great immediate need is to get the church to realize the real purpose of the school.

II. THE CONDITIONS OF MODERN LIFE, THAT IS, LIFE IN THE TWENTIETH CENTURY, WILL DETERMINE THE CHARACTER OF THIS SCHOOL

Its efficiency will be measured, not by whether it makes the boys acquainted with the life of the first century, nor fit to enjoy the asceticism of the third century nor fit to live in heaven, but whether it makes them fit to live and able to live right in their own century.

Three conditions are determining the character of the Sunday school of our day:

(1) *The Sunday school must take up those duties which the home now neglects.* Whatever our regrets may be, we face the fact that the home has almost given up family worship and entirely given up any systematic religious instruction. The Saturday afternoon catechism is gone and almost the only religious discussion is the criticism of the preacher's sermon, served as a side-dish at the Sunday dinner, or general lamentations over the Sunday school the parents know so well because they never see it. Perhaps more important than all this, however, is the general fact that the home has been so caught up in

the whirl of modern life as to appear to be able to do nothing more for the child than to give it clothes and meals, while in the modern city apartment where the child lives in a pigeon-hole, no one seems to think that children were made to grow at all, still less to grow as religious persons.

(2) *The modern school of the church must adapt itself to larger requirements rising out of its civil responsibility.* Because the public schools cannot teach religion these private schools, conducted by religious people, have this sole responsibility of formal instruction in religion. The church school must face this situation with the utmost seriousness and ask, what is required of us in order to meet all the child's religious needs? Those needs are not being met; no other institution can meet them. At present the church school endeavors to meet the situation with a single period of instruction conducted in a most inefficient manner; that is, it holds that the relative importance of religion to all other subjects in the child's curriculum is as one hour to twenty-seven. Surely some change will have to be made here, not because the all-important consideration is that children shall know more about religion, but because this formal religious teaching is also the only teaching designed and directed toward developing religious character. If, in order to meet the need, the church must enlarge the time for teaching, must use other days than Sunday and must provide more proficient teachers, then that development must come speedily.

But the fact that this school is solely responsible for a department of instruction also sets it into comparison with general education. We rejoice in the religious freedom that prohibits the public agency from affairs so personal. But our liberty lays on us all a large responsibility, no less than that of making the work of teaching religion fully as efficient as the work of general instruction.

Now the point is not only that practically all teaching about religion and all formal training in the life of a religious society which any child can expect will come from this school of the church, it is that the standards of public education are laid upon this school. We are accustomed to insist that religion is the most important interest of our lives; it is time to be consistent with our insistence. If it is ever to become the foremost power in the life of society it must take the foremost place early in lives. It must be foremost in time, foremost amongst impressions, foremost in its impressiveness at the time that feeling-judgments are being formed. Religion always will be negligible in the lives of many when it has been neglected in their early lives. The secondary issues in life rise from secondary impressions in youth.

Here we will be met by the objection that it is unfair to lay on the voluntary workers of the church school demands parallel to those proper to the professional workers of public education. That is to confuse an incident of our method of conducting religious education with the essential

issue of its importance. If our system of voluntary workers is an insuperable obstacle to efficiency, if it stands in the way of the school being sufficient for the task before it, then either the school will go, or the voluntary system. The problem we face is not that of doing the best we can with things as they are; it is that of making things fit to do that which has to be done. If the tools we have cannot be made fit we must get new ones. The present system of a one-hour-a-week school with voluntary, amateur teachers is an inheritance from other days; it is not an organization designed for these days. The one-room, one-teacher ungraded schoolhouse was an inheritance that our fathers revered; but it had to go. There can scarcely be a doubt but that, if the churches really intend to train the young so that we may have a society governed by religious ideals the present type of Sunday school will have to give place to another and much more efficient organization. Either slow decay, indifference, disheartening disappointment and oblivion await, or we will open our minds—and our purses—to plan a system of religious education for the young which shall stand on a level of competency with the public school system and shall soar far above it in its aims and purposes.

New ventures we cannot escape, if we would; new ventures we must make if we would not fail utterly. This is true, not alone because the school leaves us the field of religion, but because life calls for more religion.

(3) *The School must face the complexity of our*

modern life. We have passed from the quiet ways of yesterday because modern commerce and transportation have woven our lives into a new intricacy and, life pressing on life, crowding, and competing, accelerates the pace more and more. Life is crowded and complicated, and, since this school of religion trains for life it must change in order to meet changing conditions. It must adapt itself to meet the needs of contemporaneous life, or die.

Often schedules and plans must be changed to fit into our crowded programs. The school has to meet the present-day competition for the mind and energy of youth. The strenuous life is the normal life. Not only has the adult adopted the schedule of social engagements and business duties which often postpones all interviews with the Almighty until just before death—or after, but the child seems likely to be equally pre-occupied. The public school pre-empts thirty hours per week; music-teacher, dancing-class, parties and all the other penalties of a superficial generation tend to make the child a mechanical doll never intended to play nor to grow as a person.

Another condition of our modern complexity which the schools must face is the variation in the types of our life, as for example, suburban, rural, industrial and leisure. The primary needs may not vary but, if the school is to equip for life, it is evident that there are differences in the life of the rural child and the child in the factory district; that we will not only need the graded

Sunday school, but we will need the adapted Sunday school.

Above all, for our consideration, must stand out the fact that the Sunday school exists for spiritual purposes in the generation having the most highly efficient organization for material purposes. The wonder of our day is not in libraries, museums, poems and prophets; but we make our boasts in the concrete things of industry and trade, in the efficiency with which we build bridges and factories, turn out goods, hurl ribbons of steel across a continent and do the work of a giant's hands. We care not whether we have the soul of a giant or not. We accordingly demand that our public schools shall turn out workmen sufficient for this day of material miracles. We demand vocational training that there may be enough giants to handle our engines and to do it competently. We spend about $37.00 per capita or considerably over four hundred million dollars on public schools annually, and have no hesitation in increasing the expenditures that they may be made more efficient in agricultural and industrial training while, as yet, no voice speaks to us warning us of the fools who build bigger barns and starve themselves. The Sunday school is the one institution organized in recognition of the fact that the children even of our day are more than bread-winning machines, wage-earners and slaves of the modern rage for material greatness. If the higher life is greater than the lower, if the person is to be master of his possessions, there rests on this school no less than the demand to meet the

needs of the soul in an age engrossed with the body.

All these needs mean that the boys and girls in Sunday schools are going up into a life that will make greater demands on them than our own times have made. This is not a reason for despair. It is a challenge to greatness. We do not lament the easier days gone by, but we do rejoice in the advantage of a higher task than has ever yet fallen to human hands. Whatever may have been the methods of the past we must discover methods competent to the present. This Sunday school, which we have too often regarded as a sort of appendix to the church, a toy with which a few people may amuse themselves, must be taken seriously. We must see it as the institution in which we are making the men and women of the coming Kingdom. The church fails to make progress for lack of a program. Let our immediate program be to get people ready to live the life of the Kingdom. The society of tomorrow is in the school of today. We determine today what the coming day shall be and we determine this in our schools. We have the task of making good men and women, able to do good and to make good, able to bring about a society of good will, efficient for work, informed of the needs, and inspired for the service of their day, capable of solving its social problems and realizing its possibilities.

These are amongst the considerations that force us, not alone to new ventures in the school, but to regard the school itself as a new venture. It

passes from being a weekly affair in the church to teach something about the Bible to children and it becomes the agency through which the church carries forward a program of religious education, a program determined by two factors: the purpose, that the next generation shall be trained in the life of a society governed by religious ideals, so organized as to realize the democracy of the family of God—actually to realize it and not alone to dream about it, sing about it and pray about it; and the plan, determined by the laws according to which lives develop their powers and are trained to a common social life, the life of the spirit.

CHAPTER II

WHAT HAS BEEN ACCOMPLISHED

Lest the program sketched seem so novel and so large as to produce only entire discouragement it is well to remember, first, that it leads in an easier path than the old one because it is the path of life; it follows the laws that life lays down and it has both the experience of education in the past and the coöperation of all its forces today to aid in its realization. Second, some of the most important steps toward its realization have already been taken. We are far from the ideal, far from competency for the task that belongs to the churches; but competency is not to come in a single hour; no united, Herculean effort will bring it about. But it is coming; it is already on the way. And the signs of its promise we may see, for our heartening, and our direction, by a glance at the changes that have taken place within the past two decades.

A new Sunday school is an accomplished fact; even to the remotest regions the old type has passed away. New life has brought forth the new type. The facetious have lost one of the butts for their ridicule, the serious one of the bases of their despair. In fifteen years we have ceased to regard the school that seriously endeavored to follow educational methods as an exception;

it has become a commonplace. No longer does the platform orator deride the "faddists and theorists" who established the first insurgent schools, who demanded real teaching and better lessons. Now the echoing orator, the convention spellbinder seeks to work his incantations with educational phraseology. The new school, as an educational institution, is an accomplished fact.

THE OLD SCHOOL

Before they have all passed from our knowledge some one ought to give us, for historical purposes, a picture, complete in all details, of the old type of Sunday school. It originated for excellent purposes: it accomplished a splendid work, but it ceased to develop with its task; it failed to keep pace with the general advance of its people. Suffice it to say that two decades ago the typical Sunday school was no more than a body of children gathered by adults who assembled them for worship and who divided them into groups to which they tried to teach something out of the Bible. That was about all that could be said, except that one might add it exerted some good influences, it taught something about the Bible to some of its "scholars," and it kept them from bothering their parents for at least one hour of the week. On the other side, considered as a school, it was no more than a number of small groups scattered about a church auditorium, destitute of teaching equipment, without trained or expert teaching staff and innocent of teaching

consciousness. All the classes, from the primary to the pulpiteers, were studying the same lesson, it made no difference whether it happened to be milk or bare bones that was chanced upon in the course of travel through the Bible; all must take it as it came. Everyone was satisfied if only the attendance grew in numbers and the order, or "discipline," did not fall greatly below that of the street.

WHAT IS NEW?

Now, superficially, what are the changes that justify the title, "new school?" Of course, the really significant changes are not superficial; but to state the most evident ones first: *The school now seeks to be a teaching institution.* 1. It is expected that teachers will be trained for teaching, that they will prepare their lessons and will really teach. 2. The school seeks to place classes under conditions more favorable to teaching, either with each class in a separate room or as near to that ideal as possible. What more definite evidence could one produce than the fact that it is impossible to keep an up-to-date record on the churches that are erecting special buildings for their Sunday schools? 3. The pupils are now grouped according to their stages of development. 4. The school is organized so that study means progress, from grade to grade, advancing through an orderly arranged course of study. 5. The lessons are graded. The school world has thoroughly accepted that principle, even though it loudly declared through its official leaders that it never,

no never, would abandon its cherished uniform lesson system. Perhaps this is the most important superficial evidence of the new school, a common following of the educational principle that the materials of study must be determined by the needs and abilities of the pupils. Nothing short of a new spirit of life could have effected a change so profound as this, one accomplished in the face of the stoutest, united opposition of traditionalism, vested interests, publishers' profits and organized Sunday-school forces. 6. The pupils are divided, not only for purposes of class recitation but for all their activities and interests into departments which are simply the broad life-areas of infancy, childhood, boy- and girl-hood, youth, young manhood and womanhood, and adult life. 7. Churches choose persons of educational fitness to guide the schools. Purposely we stop here, even though many other evidences of development might have been cited, because we wish to stand on the level of the average school, to show that the new school is not here and there, an occasional, sporadic affair, a school exceptionally favored, but it is the average school of today.

SCHOOL AND CHURCH

The evidences of the fact that we have a new Sunday school are perhaps more impressive in the less obvious aspects, and in movements that are not quite so well known as those which have been briefly stated. The first of these is the *new denominational consciousness* of the Sunday

school. The interest of the denomination in the old school was principally that of establishing new schools, increasing attendance at old ones, and, apparently, making as much profit as possible out of school supplies. Those schools with their millions of cheap "quarterlies," cheaply edited and poorly printed, were gold mines to denominational boards. But those days are gone. Now the church board consists of men and women, chosen because they know something about religious education, devoted to the realization of educational programs through the schools and leading in educational endeavors. They do not regard the school as a mine to be worked, but as a responsibility. Nearly all the church communions now have their boards of religious education, usually composed of persons selected for educational fitness, sometimes persons of recognized standing in the general educational profession. They are the real directors of the schools of each communion. These boards employ educators, trained men and women, to carry on the educational direction of the schools, to train leaders and to elevate standards. They require not alone enthusiasm, not alone convention oratory, nor alone organization ability; they require educational leadership. Some of the boards establish rules requiring their workers, the travelling and field secretaries, for example, to continue their studies, to read certain books every year. Moreover, in spite of all that the habitual alarmists have said, the schools have prospered under this sort of leadership.

THE AGENCIES OF PROMOTION

The next general, and superficial evidence of the new school lies in the changes in the *agencies of general leadership.* Old organizations have been completely changed and new ones have been created. Formerly the general promotion of Sunday school interests was in the hands of two associations, both without controlling educational consciousness, one sought to organize new schools, the other endeavored to maintain high-pressure enthusiasm. One must, in fairness, say that both were animated with religious ideals; both sought the highest good for the child; but neither realized that, in the school, that good must be attained by the educational method. The International Association was, for a long time, frankly hostile to the ideals and method of education. It is not worth while to rehearse its opposition to graded lessons. Rather, we all rejoice in the fact that this Association later committed itself to the educational program. The fruits of conversion are evident in its organization, in the topics of its conventions and in the plans it is promoting. It is now in process of reorganization into close affiliation with the Council which represents the church boards of religious education.

But new organizations have arisen to stand back of the new school. The Sunday School Council of Evangelical Denominations was organized as a syndicate of the larger, evangelical church boards, promoted and guided by their educational leaders to carry forward the new program of the

school. It came into being partly in protest and impatience against the unwillingness of the International Association to adopt modern methods. Its power has been used to improve the school as an educational institution, and to carry out a common program of religious training in the vast numbers of churches, of many communions, which it represents; it has been led by men of vision as to future developments in a wider program for the schools. The Federal Council of Churches has a Commission on Christian Education. The Religious Education Association was organized in 1903, to protest against the neglect of the religious element in education and the neglect of the educational method in religious work, and to develop and promote the right use of these two. It met an immediate response. It had a range of general educational interest, embracing colleges and other schools, but it vigorously criticized the old type of Sunday school, then—sixteen years ago—in its almost unbroken slumbers. Its workers established new schools, applied educational methods and began to publish articles, pamphlets, magazines and books calling for the passing of the old and the beginning of the new school. They conceived this as a part of a general program of instruction and training in the religious life which should run through all the experience of the growing person and should have a place in every institution of education and of nurture. Here was the real background of the movement that made the new school not only possible but

imperative. This Association organized the great body of general educators who were keenly interested in religion; it conducted a common propaganda for intellectual integrity in religion, for educational methods in the work of the churches, and for instruction in religion in colleges and higher schools. It organized leaders and specialists into groups studying the specific problems that arose, preparing curricula materials, conducting experiments and determining right methods. There was developed a recognized leadership, which spoke with authority, aroused the opinion of the worlds of religion and education and brought these two together to coöperate for the realization of "the educational ideal in religion and the religious ideal in education." It was that reciprocal ideal that made the new school possible.

All this means that the school and its working force—teachers and officers—have back of them large bodies doing two things: stimulating a general recognition of the importance of the school, and applying trained experts to solve its problems. It means that every worker has available a new reserve force especially valuable because of specialized knowledge of the problems with which the school deals.

A NEW LITERATURE

The development of the new Sunday school has been marked by a *new and remarkable literature.* Sixteen years ago the school was at least one

hundred and twenty-five years old in the United States [1] and, as an institution, it had to show at the end of that time not half a dozen books dealing seriously with its work; today it is the custom to prepare lists of "the one hundred best books on the Sunday school." [2] In the past sixteen years the awakened educational consciousness has produced at least fifty books which treat the school with seriousness. And even that takes no account of the vast amount of ephemeral literature, in pamphlets and magazine articles and the rise of a number of periodicals, some of them of elevated character, devoted to religious education in the church.[3]

One other external fact may be mentioned; in some respects it is the most significant of all. One notes everywhere today a hesitancy to use the word or phrase "Sunday school"; writers and speakers apologize for it, for the school has broken connections with its past, and they substitute for the old name others which better express its modern purpose. The commission on Religious Education of the Northern Baptist Convention formally recommended that the school be known as the "*school of the church*" and this title has been

[1] See, for the earlier date in the United States, Chap. V & VI of "The Evolution of the Sunday School," by Henry F. Cope. (Pilgrim Press, 1911.)

[2] An excellent longer list is published—for free distribution—by The American Baptist Publication Society, Philadelphia, and a short, selected list by The Religious Education Association, Chicago.

[3] Lists of books will be sent free on application to The Religious Education Association, Chicago.

adopted quite generally, both by schools and in their leadership.[1]

THE APPROACH TO REALITY

But the new school has significances which are more important than all its phenomena; they evade description as phenomena. The modern school comes, first of all, *nearer to the facts of life.* The old school was often, with some propriety, called a "Bible School;" it existed to tell children things out of the Bible. The new school exists to develop abilities to live the Christian life in society and to make the world Christian. This has entirely changed the center of the school; its character and methods are no longer determined by a fixed body of literature, but by a purpose, to realize through trained lives the democracy of God in society today. This change can be easily traced in the courses of study. They have moved from the simple purpose of studying biblical narratives to the purpose evident in recent studies in the Kingdom of God, to those seen in "The World as a Field of Christian Service" and to the plain intent of the courses now being projected as studies in Christian Reconstruction. The school has an immediate purpose in lives, to develop Christian character and an ultimate purpose, a Christian society.

But the approach to reality has roots deeper than the immediate purpose of instruction; it

[1] As in Professor Athearn's "Church School."

develops out of the principle that the school, as an educational institution, must be *determined by the lives of children,* and all growing persons, considered socially. In order that this principle might prevail, it became necessary to know these lives, and hence arose the careful study of the psychology of religion and its application to the school. Scientists, investigators and laboratory workers, moving with reverence, with the spirit of religion, in the field of psychology, laid the foundations of the new school. The literature of this modern movement includes a very respectable amount of scientific material, books on Child Study, on the Psychology of Religion and on Social Psychology.[1]

So that the new school has come nearer to the life of children. Apparently, formerly it was the custom to think of "the child," as though all children were alike, and this hypothetical creature was really only a miniature adult—the principal differences being that the child magnified or gave free rein to his inheritance of Adam, that he had no right to freedom of action and that he learned, as no other human beings learned, by listening. Sunday-school pedagogy and discipline was all aural-centric, the one thing needed was to commandeer ears; then the lessons might be poured into the hypnotized ears, and the task was done! Now the children are seen as active persons; all their powers must be engaged and di-

[1] See titles in the General Bibliography at end of volume.

rected. The school educates by directing actions, by organizing experiences.[1] It is concerned with their play, their work. By directing their activities it develops their wills and stimulates them to discover and follow ideals; it helps to form motives and develop efficiencies in living. It is developing the lives of children in their world. And this has brought the school out into new areas of reality, for the child lives in a wide and varied world; he is living his life as a religious person at home, at school, in play and work, all the time. The school has come into the plain realities of social living; it is concerned with the child's round of life, with the community in which he lives, with the play that means so much to him, with the amusements which the school once condemned wholesale and without discrimination. Now it uses the means it formerly denounced; play, social organizations, dramatics, the pageant and the movies have their place in the program of the school as well as such forms of activity as organized groups for social usefulness, for community direction and for the pure joy of social living. This is a long step from the school of two decades ago; surely it justifies the phrase "the new School in the Church."

Evidently the old name is no longer adequate; it is not a Sunday school; it is a school of the religious life, and we can use the old title only as a

[1] See an excellent pamphlet "Religious Education Through Activities," published by The American Baptist Publication Society, Philadelphia.

link with the past, a means of mental contact, a suggestion that the school of the past, passing through these many changes, now goes on into its new opportunities.

CHAPTER III

THE NEW SCHOOL IN A NEW DAY

It has become a commonplace to say that we are now living in a new day, a world that has been changed so greatly by the war that it is like a new world. So that we not only have a new school, but we have a new social order in which the school has to work. What does that mean for the school?

If the school accepts its responsibility to train the young for religious living in a religious society it means that the school has a very definite relation to the new world, that its program will be determined by the needs of that world. The church school is not preparing young people to live in some imaginary society which never existed outside of a certain type of pious fiction. It is not preparing them to live in the quiet world of our grandfathers with its fixed social castes and its mechanized morals. It is engaged in religious training for life in a democracy. If it really believes in the Kingdom of God it is keenly conscious of the tremendous problems of our newly congested world life and it believes that these are capable of solution; it believes that it has, in its work and purpose, the means of solution. The new school faces the new world, not

with fear and doubt, but with confidence to train the young to live its life in social love, in co-operative service, in democratic social realization.

More than all other reasons that can be advanced for taking the school seriously this is the strongest, that it is the one single agency which, at present, is *directly engaged in preparing people,* at the time when they can be prepared, *to live the life of a religious society,* and that this life of a religious society is the one hope for all social living in the future. The simple fact is that a world without the social control of the spirit of religion is unthinkable. The only motive under which men can live together in the future is that of unselfish love. Self-seeking, greed, competition, commercial and industrial efficiency have failed; they have brought us into rivalries that have developed tragic conflicts; they have no promise of anything better in the future. Our world is too crowded for competitive living; under modern conditions, controlled only by man's desire to gain, that means but taking the bread from one man's mouth to put it into another man's storehouse. We have learned the need for coöperation. In order to avoid world waste, in order to secure equitable distribution of power and of food we have been practicing coöperation on a world scale. Never will we go back to the old order. But, to be effective, this coöperation must have a sustaining motive. If it means coöperation only to insure bread and shelter, then it breaks down as soon as it appears that one can get more bread or better shelter by disregarding its principles and

ignoring the rights of others. It must have a motive larger than my food and shelter and larger than our immunity from the disturbance of war. It must be a motive that embraces all action and sweeps all other consideration before it.

MAKING THE MOTIVES OF A NEW WORLD

The school is dealing with the one motive that makes the world life possible. What is the motive this modern world needs? It must have the elements of joy, grandeur, inclusiveness and moral compulsion. It must make coöperators, social livers, idealists. It is the motive of social love, the motive that finds life's joy and purpose in the well-being of others. This is the principle back of democracy, the idea of life as our opportunity to live with and for all, the idea of all social organization, including the state or government, as existing for the good of all and as led by the good-will of all. It is the motive that rises in an interpretation of life in terms of universal love. It is the motive that rises when men cease to live for the things of life, for bread and clothes and houses and lands, when they see these as the tools by which mankind realizes the higher purpose of a richer and completer life of social joy, of human fellowship, the life of the spirit. Now is not this precisely the motive which we call religious? Is not this the ideal which Jesus taught? and is not the duty of any institution of religious instruction that of training persons to live under this motive?

The importance of the church school—in the light of the needs of our modern democracy—is enhanced when we remember that it is *the only institution which can deal with freedom with the young in the realm of religion.* It is the only institution which can train them to take life in religious terms of love, and which can habituate them to the life of a spiritual democracy. The family does not do this, for it has largely lost sight of its educational responsibility and its religious function. The public school cannot formally touch the subject of religion, and it would be exceedingly difficult to instruct the young in a religious way of life while debarred from mentioning religion or using any religious literature. True, many public schools do develop essentially religious motives, but they are, even in the few cases where they have a spiritual aim, seriously limited by necessary and proper civil restrictions. The church is the single social institution of religion, and its schools are the only agencies training children in religious living. That is to say, that the schools of the churches—Sunday schools and week-day schools—are the means upon which our democracy depends to give the citizens of tomorrow training in the one spirit which makes life possible in the future.

That point of view ought to give new dignity and seriousness to our work. It ought to provoke grave thoughts whenever we look out over children assembled for religious instruction. Here something is being done which goes far beyond imparting knowledge about the Bible, here the

state of tomorrow is being educated in those motives, ideals and habits which will, if fully applied, make tomorrow a world of the family of the most high, will make men a true brotherhood.

But such considerations have most *practical applications.* They lead one to study the content of teaching in this school. How far are the courses modified by the thought of tomorrow's need? How far are the lessons designed to prepare for living in a Christian order of society? To what degree is the concept of the Kingdom of God brought into a realizable fact for the child? How many teachers think of their pupils as persons who will make, or mar, tomorrow's world? Does the Sunday school get people ready to realize the will of God in a common, coöperating society of good-will, or is it still seeking only to "save souls," to get them ready for some kingdom beyond the skies? No mechanisms, new or old, will avail much unless there is serious endeavor to make the school function for a religiously minded citizenship. No reputation of up-to-dateness nor of bigness in a school will long avail unless that school is really producing socially minded persons who take life in terms of love and service.

A NEW RESPONSIBILITY

Here we must freely and fully accept our responsibility; *the school is answerable to the world to give it rightly minded youth.* It does not exist to make a sect grow in numbers; it does not exist to glorify a church; it does exist in the highest

sense to save the world through the children, to save the world from sectional hatred, to save it from feud, from suicidal rivalries, from selfishness that breeds conflict, from low aims, from the loss of its soul. It has the children; it has a clear field in religion. If it devotes itself directly to preparing their lives for the future it can and it must give us men and women who will think better, more wisely, see farther, plan more with the wisdom of love and make a better business of this world life than we have done.

But *how is the ideal to be realized?* The answer lies, principally, not in specific details of this course of lessons or the other on democracy, nor in methods of organization along social lines, but in the application, at all points, of a single guiding principle: The main business of the school is to train in living the life of a loving, righteous society.

The new school is controlled by its social task. The school that faces the new world life will put this test to all its activities, to lessons, worship and service of all kinds; in what ways does this help these children to understand and practice the life of a religious world? Does this lesson point to life? Does this worship move toward life? No new courses of lessons will help much unless we apply this test always. No courses of lessons, old or new, are likely to be entirely valueless when this test is applied to them, when an endeavor is made to direct them toward actual living. The prime essential is a group of men, officers and teachers, who habitually think about

all the school in this way, who are always looking for living realities, who see children as people who are living lives and who can be trained to live religious lives.

We must often remind ourselves that there is nothing more sacred than this present life, that the past is hallowed only as it serves to inspire and lead the present. We must often call to mind the fact that the great teacher, Jesus, taught men about their own lives, about their social relations and about the future of society. We must picture him as he talked of common-place things, of every-day events, of fishers, and house-wives and farmers. That was intensely real to all who listened; it was their real life. How different from the feeling of the boy whom we try to carry back, through the vehicles of literature and archeology, into the days of Abraham. For one thing we never get him back and, for another, he does not have to live back there; he is living here. Religion is for the here and now to make the possible tomorrow. The new school will not shrink from the world in which it finds itself. It must teach the life of this world. It must teach, for example, community living with the vision that Isaiah had of a splendid world, a place fit to live in, crowded with the joy of life. It must teach the real steps by which communities and states like that may be realized. It must teach what it actually means to be a Christian in the factory, as a worker at the bench, in the office or the directorate; what it means to be a Christian, a member of a society of common love, in a grocery, in

a railroad-engine cab, in the mines and the fields. These are the realities of life to the young. It must teach children their own social relations, in the family, the school, the community life.

One word of caution may be necessary. We have spoken much of the future, but the only way to educate for the future is to train by life in the present. The only way to make a child an effective religious social person in the future is to train him in the experience of religious social living as a child. In teaching for world life we must teach by aiding the child to *realize* his own *immediate child life in religious terms.* Do not burden him with the weight of coming years. If he really lives his present life religiously he will grow in the power to live every new stage as it comes in a religious spirit. The whole school may be made an experience of living in a world devoted to kindness, to the enriching, harmonizing and lightening of all life.

THE FORWARD LOOK

The Sunday school of any age must be a prophetic institution. Its duty is to the future; its business is to prepare lives for coming days. The Sunday school of this day must prepare boys and girls for living in the new day that awaits them. We have been praying "Thy Kingdom come" so long that we have forgotten that the prayer may be heard, is being answered and the kingdom is coming. It may be much nearer than we expect. It eludes our observation. Yet no man can survey the signs of the times without believing that we

are entering on a new era, the era of social living. The church has at last an awakened conscience for social conditions; she is beginning to gird herself for a warfare against all that hinders the full and free life of every man; she sees coming the day of which angel songs long ago prophesied, when there shall be peace on earth because there is good-will amongst men. We must believe in the program of the kingdom which shall substitute the spirit of Jesus for the rampant spirit of modern commercial greed, which shall substitute the helping hand for the mailed fist, which shall lift little children to bless them instead of grinding them in cotton and glass mills to curse them.

The new Sunday school is getting ready for the Kingdom. It is teaching children the program of the Kingdom. It has recovered from a false emphasis which made it more important for children to memorize the Israelitish wanderings in the wilderness than to avoid wandering in the modern moral wilderness.

The new Sunday school believes that it is making the new day. Its work is based on the principle that the heart of all problems is in the human heart and the hope of any progress lies here, too. The new day comes through lives renewed in purposes, in spiritual power, directed by visions of a future of love and righteousness. The school makes the new day by training lives in a new power and a new spirit.

CHAPTER IV

THE SCHOOL AND THE CHURCH

The Sunday school differs from the public school in many respects; one of the most important is the fact that it is not an independent institution; it is part of a much larger one. The Sunday school is the school of the church. It is the church engaged directly in discharging one of its fundamental functions, that of education. The school is responsible to the church, when the church is considered as an agency for realizing the divine society on earth, and the church is responsible for the school.

In many respects the school is leading the church. The propaganda conducted by its leaders has compelled the church to give a new and more fitting place to childhood. Often it has quickened the church to a keener realization of the practical aspects of Christian living. It has held aloft the educational ideal. But, on the other hand, the progress of the school is conditioned on the leadership of the church. It is often retarded by the ignorance and indifference of pastors and leaders. Its activities are limited by the adult attitude, essentially a selfish one, which regards the church as existing primarily for the comfort and nurture, and sometimes for the entertainment of adults. The school cannot discharge its

serious duty in society until it is supported fittingly by the church, until it is sustained by an intelligent appreciation of the importance of its work and a thorough understanding of its educational processes.

THE RIGHTS OF THE SCHOOL

In view of the large tasks outlined for the modern school the church must treat it seriously. The churches must own the schols, not as annexes but as integral parts. The school *is* the church educating youth in religious living. Whatever the church does for the school is not an act of charity, a donation to the needy, but an act of self-preservation, self-perpetuation and promotion, and it is more, it is a discharging of the function of the church to save the world.

1. The church must treat the school seriously enough to give it *adequate physical equipment.* The test of an edifice used to be its acoustic properties; it will come to be its educational facilities. We will design churches, not simply to impress the denomination nor even to humiliate our sectarian neighbors, but specifically for their place and service in society. We will cease to put ninety per cent of our money into a large lounging room for the grown-up saint and ten per cent of our money, with ninety per cent of our furniture junk, into a basement for the youthful saint. Until the building is really designed for the needs of growing boys and girls the churches are not taking seriously the society of tomorrow.

If the Sunday school has so large a task the churches will be willing to invest in the school. The public school is a public investment. Nobody expects to get his taxes back from the school fund with six per cent interest in cash. No one is foolish enough to propose that public schools should be made financially and directly productive so as to help pay the salaries of the official ornaments in the city hall. The public asks not for direct, but for indirect results. It freely invests taxes in the public school for the profit in personality. Does the religious public take as reasonable an attitude toward the Sunday school? On the contrary it frequently tends to measure the school by its contribution to the pastor's salary or to some other special fund in the church.

2. The church must invest through workers and the maintenance of the schools. It is not right to demand that men and women should give so large a proportion of their time as the Sunday school now requires unless they are set free from other responsibilities and the burden of Sunday school service is lightened for them by providing them with proper facilities both for study and for service.

Each denomination must come to see that its Sunday-school organization, its denominational Sunday-school machinery, is not simply a means of making money with which to carry on other enterprises, but is an opportunity for wise investment. So great a task demands the investment of mind and energy in study and experimentation. There always were fools to laugh at

men like Edison and Diesel because they puttered in workshops instead of hiring themselves out and making wages. So there are always those who scoff at the Sunday-school people who work out new theories, schemes, curricula and plans for better work, but, if we are to do with any degree of efficiency the work of the kingdom, we will have to do what every great organization does, devote men and devote money to laboratories for experiments which will pave the way for progress.

3. So large a task demands that we take seriously the equipment of the worker. The pastors must be trained to at least a sympathetic understanding of this institution under their guidance. They cannot lead an educational agency while they remain ignorant of modern education, ignorant often of the very existence of its large body of technical literature. Of course, teachers must be trained and the times demand efficiencies not easily acquired. The Sunday school of today demands a teacher who really can train child life. It will not be satisfied with one who has dawdled through twelve juvenile lessons on the Old and the New Testament and twelve childish performances in memorizing platitudes about psychology and pedagogy. To train workers and to get such institutions there must be an adequate corps of experts who devote their whole time to that. Instead of a few churches here and there —not over two hundred churches in the whole country having trained educators devoting their whole time to the Sunday school—the average village and city church will see the necessity for

such a worker. Churches are so poor because they have failed to train enough competent workers to handle the equipment. They are so near shipwreck often because they do not hire enough hands for the boat and so often expect the same man to be pilot, engineer, stewart, band-master and ship doctor.

4. Another condition of adequate service will be a *new alignment in the local church organization,* an alignment based on functions. If we admit that the function of the Sunday school is by educational processes to develop Christian character in the young, then we must commit that task wholly to this school. All work under that function belongs to it. Churches are attempting the religious education of youth by the Sunday school, Junior Societies and Young People's Societies, Boy Scouts, King's Daughters, Girl Scouts, Knights of Arthur and the innumerable array of defunct fraternities to be found in every school. They are attempting the functions of the school of religion every day of the week through various agencies such as these. The Sunday school must cease to be simply a weekly round-up of restless youngsters and become the school of the church. Let the church ask of all these organizations, knocking at her doors and bidding for the time of her people, what right have they to admittance. Why should we have Young People's Societies? Simply because once there was a place for such societies and now there is a national organization to keep them in existence, fortified with buttons, badges, banners, conventions, and constitutions?

Why should we have a Junior Brotherhood? Simply because we have a senior Brotherhood and the one must be the knickerbockers to the other's trousers? If these and other organizations serve the great purpose of the church in religion, in what way do they serve? By instruction, inspiration, by activity, or by social grouping? Where do they belong?

What about the function of the Young People's Societies? Are they to be imitations of the evening service which beat the preachers to the post and have the satisfaction of seeing the crowd slip out before he can begin, or are they to be the groupings of youth in the divisions of their natural social integration for the purpose of Christian culture and service? If the latter they belong in the educational work of the church and therefore they are a part of the school of the church. Their special opportunity is to design and guide religious activities for the life of the young people at precisely the time when they need religious activities. The chance here is to take these young people who have been taught the ways of the kingdom and let them go out into their communities and realize the good of which they have learned and for which they pray. The Young People's Society ought to be the Sunday school at work.

What of the various boy and girl organizations? Are they any more than varied groupings of boys and girls in order to accomplish the proper purposes of the Sunday school? A school fully conscious of its task would embrace all the life of

youth and find scope for all their activities in the church life. Scouts, Guilds, social organizations or whatever they may be, all either have a *place* in the school's full program or they have no place at all. At present churches are choked with machinery, some of which came over in the ark and some of which is marked "patent applied for," very little of it fitting together; very much of it simply "wheels within wheels" without working efficiency. Has not the time come at least to group together all that a church is doing for the life of the youth and all that it is doing directly for the development of religious character and to put all this into one department to be known as "the school of the church?" Then examine that department thoroughly to see if it has adequate facilities, sufficient workers, correct methods and material for its task.

AN EDUCATIONAL PROGRAM

5. Yet another condition of adequate service is that the church should really adopt *an educational program* for the life of youth. We must be prepared to meet the criticisms that we are no longer engaged in organizing Bible schools. The Sunday school does not exist to teach the Bible; it exists to teach boys and girls. It uses the Bible as its material. The Bible will continue to be its principal text-book; but the aim of the school is not people who know their Bible, but people who, because they know and love their Bibles, know how to live. The school will be determined, not

by literature but by the demands of life. The Sunday school is not a miniature theological seminary. It is a school of the religious life. Always its course of action and its methods will be determined by the needs of the religious life. It will teach the Bible, not in order to repeat texts, but in order to repeat in our day the power and glory of the Bible. Of course, this means the graded curriculum. But that means more than is generally conceived.

The graded curriculum is not simply the adaptation of a certain selected body of material to the developing mind of a child, it is the selection of all material according to the developing needs of a life. It involves looking at the child and asking, what does this life need? What are the problems, temptations, and dangers of his daily living? And how may the Sunday school meet them? The graded curriculum means teaching boys to be truthful, honest, lovers of their fellows and servants of their day. The graded curriculum means that we have to prepare them for the life of public school and high school, for the moral test and strain of the street and home and playground, that we have to help them gain the ideals and motives that make good citizens and neighbors, good fathers and mothers. The graded curriculum means a systematic leading of all lives out into the full experience of a God-willed society. It has a very definite object, so clearly conceived as a society according to the Christian ideal that teaching never loses sight of it nor fails to find expression in the deeds characteristic of the members

of such a society. The church is concerned always, not alone with the adherence of class teaching to its doctrinal formulas, but with the question whether the school is really sending youth out into a world which they will see as God's world, which they will be able to make more and more the world where his will of a loving, coöperating society is being done. In this school the church is most of all responsible for the society of tomorrow.

The new school is the principal opportunity, and therefore the chief responsibility of the church in realizing those social ideals upon which she has been insisting in recent years. The so-called social gospel must be more than a declaration of good news on a possible better world; it must show the way to its realization; it must make the reality possible. The twentieth century opened with a splendid enthusiasm for social righteousness; the church called men to go out and set right the world's ancient wrongs. Much has been done; much more will be accomplished, but all our experience throws us back on the fact that things never will be right until men are right. It forces us back on the religious method, determining the world without by the world within. The world lies in the wills of men; what it shall be is being now formed in our hearts. Here rise not only right ideas and right motives but here rise also right conditions, for conditions do not make themselves; they are the answer to our purposes; they reflect our ideals. If we would have a new earth it must be first established in the wills and ideals of men.

Something we can do with the men and women of today, but the supreme opportunity is with the young; they are tomorrow. Is this what Jesus meant when he set a little child in the midst, when he said, "Of such is the Kingdom of Heaven?" That new world-order lies already here in these wills that may be guided and developed, in these persons who may be devoted to its ideals. Has the church the faith, that is, the forward look to make its largest investment in lives that are in the making? We may know how sincerely a church believes in the social gospel, how earnestly it desires to make the new society by what it does for the society that is in its hands, this society that is not yet fixed in its ways, that is forming its purposes and acquiring its habits.

How large, then, becomes the place of the school in the church when it is seen as the means by which the church accomplishes its supreme purpose of causing a society of godlike love, justice and goodness to come on earth. Surely it is in the light of this opportunity, this investment in faith, that the church must determine what it will do for the school, what the budget provision shall be, what its place in the entire program shall be and what working forces it shall have. What right has a church to use money unless it place first such claims as these? What sort of stewardship is it that provides for all the desires and needs of adults before it makes provision for the society of tomorrow?

CHAPTER V

THE SCIENTIFIC BASIS OF THE NEW SCHOOL

The new school of the church is one of the children of our modern scientific era. It differs, to its advantage, from many other modern applications of science in that it stands for science applied to life's highest aims. Modern science has contributed very little to the enriching of human character, but the work of the school has taken that little and made the most of it. The forces of the school were the first to see the importance of the scientific study of psychology; they were the first to apply the findings in this field to the processes of the development of persons in the school. They led the church in using the work of investigators in the psychology of religion. It is doubtful whether in any other scientific field one could find a larger number of lay students than have been enrolled, in the name of Sunday-school work, in the subject of psychology applied to teaching and to religious work. It is true that much of the work has been very elementary, but it is no fault to begin at the beginning provided one does not stop there. It is true that some of the material produced in the name of science has been simple nonsense, but it is to be expected that there will arise imitators and those who profit by the cre-

dulity of beginners. The significant fact is that the world of Sunday school workers has taken to study the scientific facts in personality and in religion.

This scientific interest, even though it be in its beginnings, has a significance for the modern church. Is it measuring up to the standard set by its school? There must be a scientific basis for the whole work of the church. Are the workers in churches, especially the ministers, trained in science, the science of their work? Are they trained to recognize the facts of religion and to organize those facts? Do they come into their work with anything like the attitude of the modern, well-trained physician, confident of the facts of his profession, capable of understanding the phenomena which will be presented to him in his work? If not it is time for the whole church to learn what the school is now accepting, that there is a scientific basis for religious work and that it would be an irreverent act to try to work in ignorance of the facts.

There is still so much prejudice, especially amongst the ignorant, in regard to this word science, and particularly when it is used in relation to religion, that it may be well to make sure that we understand what the word means. When we speak of a scientific basis for Sunday-school work we mean a basis in established and organized facts. The scientific attitude is one of simple reverence toward facts; but it asks for all the facts in any case and for their relation to other facts. When the school proceeds on a scientific basis it

means that the methods it employs are determined by the facts which have been ascertained and understood regarding the processes involved, that is the processes in the minds and wills, in the lives of the people who are being trained in the school. A scientist is not one who worships a theory; he is one who walks obediently in the path of knowledge.

Now there is no need to rehearse the argument for the training of school teachers and officers in the psychology of religion and in pedagogical method. That has been emphasized many times in pleas for teacher-training courses. We now take it for granted that none will be so irreverent as to dare to approach and handle the sacred structure of human souls in ignorance of their laws. But there is one area of scientific knowledge which the school does often neglect. It tends to ignore the facts which immediately condition its work. The scientific worker is not only the one who has grasped the facts which have been organized into laws concerning the pupils' lives; he also grasps those facts which are a part of the pupil's passing experience. He recognizes that his work is determined by the conditions under which pupils live, by their health, by their school experience. He follows the procedure of a good physician who must know, not alone what his text-books have to say on general principles, but also what are all the conditions which modify the patient's health. Perhaps many of our failures are due to a single-hearted faith in the general principles that led us to forget the factors working in the life of the

pupil; we forgot that we do not have them segregated, set apart for an unhindered working of religious processes. They are set in life and life is making them all the time. We cannot understand them, nor can we understand what is taking place in them until we have all the facts of the pupils' lives.

It is never easy to work in the dark unless one is trying to work mischief. Then why should Sunday-school teachers be satisfied to work in the dark as to practically all the factors in their work except the material of the lesson? In the processes toward the teacher's ultimate aim of Christian social character there are at least three factors lying almost wholly under our observation; they are: the lesson experience, the daily life of the pupil, and his community environment. We have assumed we could reach our ends by knowing only one of these factors, the lesson. But we are learning how small is its fraction of interest and influence, like the fraction of time it occupies. All the others—practically one hundred and sixty-seven hours at work to one for the lesson—are working always, naturally and steadily determining the kind of person this boy or girl will be.

I. KNOWING THE SCHOOL'S COMMUNITY

The teacher's work is conditioned by the pupil's total environment. It will be determined very largely by a knowledge of the factors that work on the lives of pupils. Ultimate success in our work waits for the organization of these many

factors into coöperation with the work of the school. But before we can secure that coöperation and even before we can successfully undertake our immediate tasks we must know what are the forces with which we may coöperate, what are those we must oppose, and, if we would understand the child, we must know all that environs him and therefore enters into him and makes him.

Here is a report of a community survey, undertaken by twelve schools occupying a well-defined area in a large city. Glance, first at some of the general and striking facts revealed by this survey: It covers an area of a little over one mile square, embracing a population of over 45,000, in a district having no saloons. The church members number 16,285; the Sunday-school members 7,285, considerably less than half. The membership of the local Masonic lodge is only 50 less than the total membership of the eight Protestant churches involved. The seven theaters have a seating capacity about equal to the churches just mentioned; but there is a striking difference between the waiting lines outside the theaters and the waiting pews inside the churches. This survey also includes some others of the different sets of facts which we may mention as part of any thorough study of the soil in which boys and girls grow.

What are the facts the school worker needs? First, to determine *the geographical area.* How much of the city or country-side is this school to be held responsible for? Make a large outline

map, showing the bounds and the included streets or highways.

Second, *people*. How many are there? How fast is the population growing? This should give a clue to the provision the school should make in its plant for the future. What nationalities and languages? Here is another clue to measure the real ministry of the school to the community. In some way the facts gathered ought to show the general grade of intelligence. There is a difference between the type of school needed in a college community and one needed in a strictly industrial section. The study of people should, of course, include the census of Sunday-school pupils, making special lists of those who are receiving religious instruction in parochial schools, in synagog classes and Hebrew schools and the like.

Third, should come the study of *coöperating agencies*. Under this, first, the churches and the facts of their membership, a survey of buildings, Sunday-school buildings, recreation facilities and working forces. Then the public schools with the facts of their enrollment. Here, too, is the place for a discriminating study of the schools. We cannot expect them to do the work of the churches in teaching religion, but we do rightly expect that they will not oppose or antagonize that work; we have a right to expect a friendly and coöperative spirit.

Other coöperating community agencies would be the public libraries, colleges and like institutions, daily and weekly papers, clubs and societies. The first should be studied as a directly coöperat-

ing agency capable of a tremendous power in directing the reading of the young. Local newspapers are forces, not alone of publicity as ordinarily understood, but of educational possibilities, still unused by the schools. The clubs should include the different forms of social organizations which offer entertainment to the young. The Mothers' clubs and similar groups will often enter into real coöperation with the school through reading courses, series of lessons and lectures on religious education. The educational groups, such as reading circles, may be coordinated to the work of the school with youths and adults.

Next come community agencies of the recreational groups. We ought to know how much playspace the city provides, whether it is adequate for all its boys and girls that they may get the free education that comes through play. Then whether it is supervised and properly directed. What is the relation of school playgrounds and of church gymnasiums and similar facilities to the whole recreational plan of the community? Has any one thought that there could be a unified program of recreation based on definite ideals for youth character? The playing opportunities are one of the most important allies of the Sunday school.

The survey must include *the commercial amusement agencies of a social appeal,* the theaters and "movie" houses, poolrooms and dance halls. Take them all in, get as much of the statistical material as you can, but get also the color material so

as to be able to show with fairness their influence on the ideals and habits of youth. Seek to discover both allies and enemies, the forces that may coöperate and those that must be counted on to oppose.

Perhaps this looks like a general community survey. No; so far it omits many details that would be in a community survey; but if the gathering of the facts of the community life of Sunday-school pupils can be done as part of a general survey of the community so much the better. The main point is to get it done somehow, so that we may no longer try to work out a big problem with three of the four factors unknown.

What shall be done with these facts? First, chart them. Put them on your outline map. By colors show densities of population; that may show your school stranded on an island of respectable childlessness. In colors show the schools, libraries and recreational agencies that can be counted on to help; put all your allies in one color with designating signs. Then put your enemies in another color, showing up the saloons, poolrooms and dance halls. Next, put your facts into graphic form with large diagrams and set the story into such a form that any one can see what are the things making for better boys and girls, and just what the needs of the community are from the character-growing and religious viewpoint. Put all these graphic presentations into a public exhibit in order to educate your community.

But, for the immediate purposes of the teach-

ers, the two must important steps yet remain; they are, first, to analyze the reports so as to determine the equipment, policy, program, curriculum and the plans of coöperation for the school, and, second, to put the facts at the command of every teacher through a series of group studies and by a classification of the facts in a ready-reference form, as on cards and in scrap books, so that any teacher may always have before him or her a fairly definite and accurate picture of the environment in which the students are growing and the forces which are daily touching and making that life. *But* do not let the facts on paper fail to draw you often to know the facts at first-hand in person.

II. KNOWING THE PUPIL'S LIFE

We have already spoken of the need for a survey and study of the community environment in which the pupils live and grow. The next step is a more difficult and exact one, and one even more necessary. It brings us much closer to the ultimate task and aim of all Sunday-school teaching, the growth of persons into godlikeness and into a godwilled society. We need to know just how, in all his life, this person is growing. Without that knowledge it is quite impossible for us to work intelligently toward his development as a religious person.

No one can teach who cannot get beyond the pupil's ears and, in imagination, beyond the row of faces around the class. Getting at what we call

the real boy and girl does demand imagination, but it cannot be done by the imagination alone. Imagination has value only as it vitalizes facts. A brilliant imagination cannot atone for ignorance; it is efficient only in leading us astray if it is innocent of acquaintance with facts.

We try hard to teach the real boys and girls; but what a surprise it would be if we could follow some of them for a week. We would find that they lived in another world, spoke another tongue when they were spontaneous and free, and came to Sunday school only to wonder what it was all about and to bear with what patience they could the time that would elapse before they could go out and live again. In such a case any benefits derived are usually accidental.

What are the facts which imagination needs as a basis and what are the facts which we need in order to note the whole process of the pupil's growth as a life? Perhaps some of the most-desired facts are not obtainable; still there will be enough remaining to furnish a reasonable basis for work.

First, *the facts of environment.* Given his name, age and race, in addition to the general wider environment of the community already described, we need to see the immediate setting of this life, the things that daily touch him most intimately. This will include: number of living parents, their nationalities, general characters; names and ages of brothers and sisters; number of wage-earners in the family; family customs (as "prayer"), playing together, excursions, vacations. The

home; number of rooms, general health conditions, type of neighbors, do children play at home? Books in the house? Music, pictures, habits as to amusements. As to meals, is there a real family life here?

The immediate *personal factors:* Height, weight, health condition, any special features of physical condition (as adenoids, enlarged tonsils, deformities). While this is not a physician's survey, remember one is dealing with a person whose conduct is determined, whose habits may be formed by such handicaps as these mentioned. It is necessary to know whether this boy, or girl, has his full right of physical foundations for the efficient life. Further, without prying inquisition but in the pure confidence of a real friend, any teacher who really is a leader to boys or girls can know many of the most intimate facts of their lives, revealing the need of helpful guidance and counsel.

Next come the facts of the *pupil's wider world.* Here, first, the school; his grade, record of progress and present standing, as indicative, in a general way, of the intellectual factors. It would help the Sunday-school teacher immensely if he might have always before him the lists of the studies his pupils are taking in day school and elsewhere. He would have, in a measure, their intellectual background; he could coördinate his teaching to their knowledge and present interests; he would find in their studies many a point of contact for his teaching.

Next, the facts of the *pupil's life of action;* his

everyday experiences outside of the home and the school. This would include: hours of play, groups, kinds of play, special hobbies and interests. Be sure to get in the special phase of the collecting tendency, the keen interest in aeroplanes, wireless, or it may be, dolls, domestic economy or politics, clubs, societies, groups and gangs, general use of leisure hours. Perhaps the members of the class are wage-earners, then get the group of facts on types of employment, hours, wages and forms of expenditure.

The facts should cover the life of the pupil, this life he lives in the one hundred and sixty-seven hours when he is not in the class. They should be gathered, not as a dry tabulation of barren figures but in the light of the fact that all that happens in all those hours, whether in school or out, is part of his real educational experience, is working in growing him either into a finer, stronger, cleaner man or toward a lower, menacing type. Here is where imagination should play its part in helping us to see the facts as symbols of forces which are always working, forces which are as close about the life as soil and sunshine and shower to the plant.

Now *what shall we do with these facts* of the pupil's life? There are two immediate uses for the teacher. First, they form the material from which there may be constructed a typical schedule of every pupil's week. Devote a large sheet to each one and divide it into generous spaces of days and hours. Then put into each space the occupation of that time. If you want to make it

graphic show the proportions of work, study and play. Of course the form of proportions would vary greatly according to age. But the results will indicate where the life needs guidance.

Another use will be in the preparation of a careful, sympathetic analytical study of each pupil. Suppose you take them up with a physician's care, as cases. Write down in a note-book all you know about each one. The book is not an analysis of detective material; it should be, for your own guidance and illumination, an attempt to understand the life you are seeking to lead out and up. Of course, it will have value only as, at every point, it gains vitality from your personal association with the real boy. It has value only in so far as it shows you what material you work with and what is happening all the time in that material.

One might make a survey of this kind on the basis of the "Standard Efficiency Program" Charts for Boys used by the Canadian Young Men's Christian Associations and now being revised for use in this country. These set up a number of standards in particulars, activities, interests and needs, classifying them under the heads of Intellectual, Physical, Religious and Service. The whole plan, which is quite elaborate, will furnish a number of excellent suggestions particularly as to points at which one may watch the elements in character development. Sunday-school teachers would do well to study this plan and coöperate with it as far as possible. But it must be supplemented by the detailed study of the

boy's daily, actual experience which has been outlined above.

The one thing most important is to be sure that one is dealing with a real person, not with the hypothetical being constructed by imagination liberated from the thralldom of facts. Know the particular boy; he is the teacher's hardest lesson, not to be learned without much painstaking labor. But it is labor that will pay a thousandfold, in the joy of discovering a life in its processes, in really finding a person and in gaining a sure hand in the work of growing such a person toward the Christ ideal.

An analysis of this character fails if it does not lead to a closer personal knowledge of the pupil and of the conditions under which he lives. If you have the cold facts go and see them where they glow with life and reality. Combine the community study and the personal study in an endeavor to know the conditions under which boys and girls actually live. Try to determine whether, and why, conditions are favorable or unfavorable to the purposes of the school. See the human being in all his growth environment and the teacher will find himself teaching in a new way because he is teaching actual people in the light of their actual lives.

The third area of actual knowledge includes the work of a class. It is an easy matter to take a class, another matter to teach one. How may one know whether he is teaching? How know whether the things that ought to take place in the class are happening? How know whether the process

of teaching is achieving the purpose of teaching? Since the real purpose is a remote one, not immediately realized, the most he can know is whether the steps being taken are those that lead to the desired end. He who grows apples can never fully know his results until the fruit is picked, but he can know all along whether every condition is right, whether his processes are leading to the perfect fruit. This knowledge is not vague or general to him; it is part of an exact order of things.

III. KNOWING THE LESSON PROCESS

Here is a teacher and a class; a lesson is being taught; precisely what is happening? Until the teacher can answer that for himself he cannot be sure of what he is doing. The only way to answer with certainty is to study in careful detail just what takes place in every teaching period. A systematic analysis of the experience of every teaching period, a classification and study of the facts will secure certain desirable results. It will (1) increase consciousness that something very real is taking place, (2) discover characteristic relationships between certain conditions in the class and certain attitudes or responses in pupils, (3) discover similar relationships between certain presentations of the lesson and responses on the part of pupils, (4) furnish a basis for discrimination amongst methods, (5) gradually substitute certainty of action in teaching for blind hit-and-miss, (6) simplify habits of teaching, (7) con-

tribute toward definite knowledge of the laws of teaching and of the life-growth of the pupil.

There are a number of items to be observed in order to secure a real basis of fact in the teaching process. Not all will be found in every lesson experience. Some may be noted by means of checks made against certain written items in a note-book at the time of teaching; some may be noted before actual teaching begins, and others must be set down in a retrospect of the period.

The first group of facts are relatively simple and rather like those gathered up in the study of the community and of the pupil's life. Yet they are exceedingly important. They relate to the *conditions* under which teaching is being done. In order to understand what takes place in teaching we must be able to see the whole process, all the factors involved, including the conditions of work. We must see all that enters into the process. The total result of a teaching period for a boy may hold more of what he has seen across the room than of what has seeped into his ears.

I. *An Observation of Conditions:* First, the conditions of the *class* as a whole, and, under this, first, the physical. This will include: temperature of room, ventilation, lighting, weather conditions as affecting light, humidity, conditions of class assembling, seating, tables—as to suitability, room, comfort, light—or desks, posture of pupils, general health conditions.

Next, mental and social conditions. Under this note particularly the organization of the routine of class arrangement, whether there is any rou-

tine as to seating, passing material, getting settled for class work. Then note whether the class has social unity, works well together; then note any special emotional condition, cause of excitement, general feeling or interest.

Following this comes the more detailed observation of *individuals*. This need not be taken in every item every week. But be sure of having a record of the physical conditions, at class period, of each one. Note the general condition: animated, vigorous, depressed, indifferent, phlegmatic, calm. Under mental condition note the general intellectual abilities, responsiveness, acumen, diligence of each. Note any special forms of response, particularly the unlooked-for answer.

II. *An Observation of Processes.* Coming now to the actual work in the class, bearing in mind the many differences between a Sunday-school class and others, particularly as to the purpose of teaching, what is it we are trying to do? We must have some clear notion on this before we can analyze what we are doing. We are trying to present ideas so that pupils will see them clearly, feel about them rightly, act upon them definitely. Presenting ideas in a common medium of language—or visual medium—we expect these ideas to be seen by the pupil by the aid of ideas already in his mind, to be strengthened by his emotions, to be clarified and illuminated as we study them further, to be deepened in force and meaning by repetition, and then by experience, and to pass into life, to become conduct and mo-

tive, by repeated willing into acts and thus into habits. So that we are doing more than telling facts; we are getting results in people. Now to observe what takes place in seeking to get these results.

The first step is that of *securing attention.* Set down in your analysis of the lesson experience just the nature of the problem of getting attention each time. What method did you use? What was your reason for it? How account for its success or failure? Was it a method that worked toward your ultimate end? Then *holding attention.* When did it begin to flag? Why? Were the causes external to class? Remediable in conditions? How was attention regained? Did it come by your effort alone, or through some forms of class coöperation?

On attention an interesting question for the teacher is whether the method used was that of simple primary attention (based on immediate need, appetite or simple interest at the moment on the part of the pupil) or secondary attention (application to the lesson for the sake of some other end).[1]

Lesson Presentation. Note down the facts of your presentation of ideas, of the lesson. Was your language understood? Did you secure a natural restatement from pupil? What mental pictures did you create, as judged by responses? What emotional responses? To what actual habit

[1] Observation work of this character presupposes familiarity with the principles of interest and attention, particularly the discussions by Thorndike, Bagley and Colvin; see the Bibliography.

of life, to what possible action was your idea addressed, what could one do about it? What concrete situations, or possibilities of action seemed to be in the pupil's mind, as evidenced by his response? Did he narrate any incident showing the presented idea had reality? What motives were addressed? What motives were in your own mind as to the action described or idea presented? Did any motives appear in the pupil's response? If not, how did you know what motives were felt? Note particularly steps in pupils' minds as you tried to stimulate them to form their own judgments, to state some general principles or to work the lesson into a unity of ideal. Put down their responses. How did any express, after your teaching the lesson, the real "lesson." Of course one does not expect pupils to moralize, but they will give the best tests of teaching in their spontaneous statements of the lesson as a whole.

Tests of Teaching. So far as possible analyze the lesson experience as to the relative time used by yourself and by pupils, the proportions between their activity and yours. Note what pupils desire to do about it, both in class and after, whether you succeed in stimulating to action. Note whether the ideas taught have reality, so that they are applied to men and things today. In your analysis show not only whether this is so, but how.

Tests in Life. Keep a record of the work of the class with each pupil. In the class: demeanor, social habits toward others and toward class as

a group, accuracy of thought, of statement, memory, expression of ideas, tendency to act, tendency to lead or to follow. Note the lesson going over into his wider life: development of habits, especially of service, altruism; daily habits as in school, family; does the religious teaching anywhere carry into everyday life? Test teaching by affording opportunity to do things, inviting to service, revealing opportunities, giving chance to "take a stand" on issues.

From time to time one may well review his teaching as to its results. In teaching geography one expects not only a body of knowledge of islands and seas retained in the pupil's mind, but it is right to expect the geographic mind; so in teaching religion the real thing to look for is the religious mind, the attitude toward life. If one can get this, all the time and trouble is worth while and never a whit of it wasted to secure that end.

Does all this observation and note-taking seem a lot of weary detail? It would be too much if it were the task of a week or a month. We have been outlining a method and an ideal, not a day's work. The main point is to make up our minds that in the realm of truth and in its work we can never afford to attempt to take steps until we have our feet on facts. We do walk by faith, but that is the inner propulsion and the outer compelling vision; under our feet we must have the solid ground of facts. The great need in methods in religious education today is the real facts of our work. Every teacher who will take time to gather,

study and record the facts will not only greatly strengthen his own work and lend to its definiteness and certainty, but will also greatly aid all other workers in discovering the science of teaching religion.

KNOWING THE EDUCATIVE PROCESS

Of course this does not come last in importance; it is fundamental, but the full recognition of one's need in this respect does grow out of attempts to follow the pupil in his life and to follow him as he learns. Then the religious educator begins to ask, what is happening in this person, and how may that which takes place be directed, stimulated and controlled so as to develop the abilities and characteristics that are desirable? Then is the time for a study of the educative process. A good way to begin would be to take, first, Colvin and Bagley's "Human Behaviour" and to follow this with Coe's "Social Theory of Religious Education." The point of view is not the same in the two books, but they serve to balance one another. If the teachers of a school study these two books there will be no further question as to their recognition of a scientific basis for their work, they will have taken the first great step toward professional ability.

CHAPTER VI

EDUCATIONAL DIRECTION

The educational emphasis distinguishes the leadership of the new school. Because it is an educational institution it requires direction by persons familiar with educational methods. One of the facts we often seem to forget in American life is that it takes more than either enthusiasm or appetite for office to make an expert. In politics we apparently assume that running for office equips one with administrative ability. And we have long assumed in the church that willingness to carry the honors of office-holding was the only qualification necessary for a life-long position. Men were elected superintendents of Sunday schools because they wanted the job, and they were re-elected for many years after they had thoroughly demonstrated their inefficiency because the church feared "to hurt their feelings." That was possible only so long as the school and its interests could be regarded as less than the interests of individuals.

But when the school is seen to be seriously engaged in the most important task of the church, then the church must treat with seriousness the selection of its directing staff. The consciousness of a new task, together with the earnest endeavor to discharge that task, has won for the school its

new leadership, selected and organized for the purposes of the school. It is now the custom, in modern churches, to furnish, first, *general educational direction* by means of an elected Church Board of Education. This Board usually consists of from five to seven members who have the educational qualifications necessary to direct a school. They may be professional teachers, school principals, or persons who have studied the educational problems of the church. The Pastor and the superintendent are members *ex officio* of the Board.

THE CHURCH BOARD

The Church Board is the general supervisory body responsible for all educational work in the church, and particularly responsible for the school. It determines the type of organization, supervises the course of study, plans for the training of teachers, correlates other activities for the young to the work of the school, prepares and becomes responsible for the budget of the school, and engages any employed workers.

The work of the Church Board of Education is usually divided into sub-committees, such as Officers, Teachers, Curriculum, Gradation and Promotion, Recreational work, Budget, Missionary activities, Church relations. From time to time, as special problems arise, the Board either becomes a committee or it appoints special committees to study the particular problem. For instance, when the time arrives to erect a special building for the work of the school, the responsi-

bility for selection of plans should fall on this committee. The Church-school building constitutes a problem in education; its design should be determined by considerations with which this committee is familiar.

The Board serves as the general committee coördinating all the educational activities of the church. Nowhere can that board be of greater usefulness than here. Commonly in the church there are about twenty, or more, different organizations and activities for boys and girls; each one goes its own way, lines cross and recross, and energies are wasted in the duplicated efforts. One boy may be reached by a dozen activities, another may be totally neglected. One day is crowded with activities, another is empty. The present, chaotic conflict needs the authoritative hand of a coördinating body. The church Board must determine what societies and organizations are necessary and what ones should be excluded—not because they are evil, but because they only cumber the ground, or they duplicate work already being done. It must assign each activity or society its place and its time. It must prepare programs of work and schedules of activities that present a balanced, fairly continuous series or scheme, each part filling a designed place in the process of training boys and girls.

COMMUNITY COÖRDINATION

The Board must look beyond its own church. It is only one of a number of Boards working

in several churches; all are working for the lives of boys and girls. They must coöperate. We need today community programs of a religious education. We need, first, the programs that are very simple and easy to secure, community cooperation in all kinds of work that can be done unitedly in the community, such as the training of teachers,[1] the conduct of community surveys, organizing united Christmas entertainments, choruses, picnics and relief work. In no way are we likely to hasten church unity better than by practicing community coöperation in church work. There is no reason on earth why all the teachers of a neighborhood should not receive their training together. If the churches cannot coöperate to this extent there are some sadly misplaced emphases in their religion. If their faiths keep them separate at the points of practical, common interests, then they are not the faith of Him who prayed that they might be all one. Church Boards do well to remember that everything that brings the forces of religion into coöperation not only greatly strengthens the force of their appeal to the young but it presents a definite picture, more forcible than words, of Christian love in operation.

But the modern Church Boards of a community will look beyond the details of coördinated activities in religious instruction; they will unite for the supervision of community life in terms of religious education. Knowing that their program of train-

[1] See "The City Institute," by Prof. W. S. Athearn. (University of Chicago Press.)

ing lives in righteousness cannot be achieved in the brief term of the Sunday school alone, that if boys and girls are to grow up members of a religious society, then society must give them continuously religious training, these Boards will unite to make the whole life of the community count for righteousness. The united church boards of any neighborhood could clean up all its plague spots, tear down its debauching billboards and provide recreational facilities for all its boys and girls.

The Church Board that seriously undertakes the direction of the educational work of a church soon finds its need of *expert direction.* Now churches are employing professional educators to carry out the work of the Boards. There are employed in the United States and Canada, at the time of writing, over two hundred trained men and women as *"Directors of Religious Education."* They differ from the so-called "paid Superintendents" in that their work includes all the educational task of the church. They differ also in that they have been especially trained for this vocation. They have had a professional training with dual emphases, in religion and in education.

THE CHURCH DIRECTOR

There are two principal types of the director's work. One is that in a single church. Here the director is the executive officer of the church board of religious education. He carries out their plans of coördination. The school and all classes and

forms of activity which deal with the people in any educational manner come under his care. This embraces more than classes for instruction. With the young it will include their recreational life, though often, in larger churches, a special recreational leader will be engaged in charge of the gymnasium and the play activities. But this officer will be under the supervision of the director; his work is conceived in educational terms and is fitted into the complete scheme of religious training.

The director is the supervisor of all instruction. He not only has in hand the matters of curriculum, organization, gradation, promotion, supplies and finances; he also directly watches the teaching. He knows what work is being done in classes. He is able to advise with teachers, on the basis of his observation; he can change teachers, adapting them to classes or retiring them if they are inefficient. In a word, it is his task to organize and conduct, under the board, a unified, comprehensive program of religious training by educational means. It is important to state that, while the phrase of the masculine gender is used here, many directors, some of them highly efficient, are women.

The director is not an assistant pastor in the ordinary sense, still less is he the pastor's clerk or errand boy. Churches engaging directors should hold his educational specialty clearly in mind. In not a few instances his work has been a failure simply because the pastor has regarded him as the additional member of the staff on whom

might be unloaded all the drudgery, the minor details of pastoral work. The assistant-pastor-director plan will not work. This is the day of specialization; the pastor is a specialist in his field and should not dishonor it by expecting that one trained in another field can lightly step in and do his particular work. The director is a specialist and the advantages of his special training should be conserved for his own field, a difficult and sufficiently important one, calling for all his powers.

Some of the most successful work by directors is being done in relatively small places as, for instance, at Winnetka, Illinois, where a complete program is provided for all the boys and girls of the community in the church which employs a director. Here the young people are busy in games, classes and social gatherings for as many hours as they may desire to spend every day in periods outside the regular public school work. In addition there are classes for all the different groups of adults, directed social activities and forms of educational stimulus according to their needs.

THE COMMUNITY DIRECTOR

The other type of director is the one engaged in work for the schools, or churches, of a community or a neighborhood, and, occasionally, for the churches of a particular communion in a larger district, as a city or a county. The work of the community director is relatively new. It has been tried in but a few places. Yet it needs but a little reflection to realize that this is not only a

simple solution for those churches which are too small, or too limited in resources to employ the entire services of a man or a woman, but it is more, it is the simple application of the plan of supervision employed in general education where a superintendent directs a number of schools. The work differs somewhat from that of the local director, as the work of a principal in a school differs from that of a superintendent. The community director is less of an executive and more of a supervisor. His duties will include the training and guidance of the leaders in each church, the direction of the plans of organization in each church and the coördination of the plans of all the churches under his care into community unity. He can have a very important function in the life of his village or city. In time he can bring it to a sense of united purpose in making its entire life count for the well-being of all its boys and girls.

He has an especial opportunity in rural communities. Nowhere is his work more seriously needed or likely to bring larger results. Its opportunities are rich and immediate. The countryside especially needs a wise, sympathetic man or woman to bring its youth life together to organize their scattered energies, to give them a sense of unity as they play together, organize choral societies, entertainments, clubs and recreational activities. Scarcely any of the privileges of city and village life need be denied the countryside if only there is the right kind of personal leadership to secure united action. And if this is true in these more general interests the advantages would

not be less in the immediate work of the church schools. The benefits of expert training, of supervision and of united action are all possible here under the right kind of prepared leadership.

The emphasis of the director's work is on the religious educational side. He may direct play, but it is with the purpose of developing religious character; he may superintend moving picture presentations, but the aim is the same. He is an educator, a specialist in the church, interpreting and guiding all activities under the educational method and ideal, and toward the religious ideal of boys and girls learning the life of a religious society.

The Association of Directors of Religious Education—a section of The Religious Education Association—is the professional organization of this group. The conditions of membership in this section indicate the professional requirements; they are as follows:

"Membership. The membership of the Association of Directors shall be of two kinds: Active and Associate.

"1. Active Members. All who have had a four years' college course, or its equivalent, and have also had a full three years' theological course in a seminary, with courses in religious education, or who have had in addition to the college course two years of study in an approved School of Religious Pedagogy, shall be eligible to Active Membership in this Association. Only Active Members shall be entitled to vote or to hold office.

"2. Associate Members. All who, though not

having had a college education, have had a high school training and two years of post-graduate work in an approved School of Religious Pedagogy, or its equivalent, shall be eligible to Association Membership, with the privilege of participation in the discussions of the Association, but not of voting.

"In all cases, however, eligibility to membership, both Active and Associate, shall depend upon the giving of one's entire time as an employed worker in the cause of Religious Education, either as a Director of Religious Education in a local church or school or as Educational Secretary of a denomination."

There are several institutions offering the necessary professional training for directors of religious education.[1]

The training schools are also offering courses in religious education for those who would come into the "Associate membership" in the organization mentioned above. These courses correspond, in general, to the normal training work in the different state institutions preparing teachers for the grade schools. They are designed to give to pastor's assistants, parish workers and other lay workers in churches familiarity with the

[1] Notably Yale, Chicago, Boston, Union Theological Seminary, New York, and Hartford, many other seminaries—too many to mention in detail—have chairs of Religious Education and are not only giving courses for ministers but are also offering special training for Directors. A fairly complete list of training agencies, together with a careful study of professional courses and facilities in this field, is given in "Religious Education" for February, 1915.

general principles of religious education, with the organization and pedagogy of the Sunday school and with methods of work with children and youth. Such courses are to be found in nearly all the denominational schools and in the training colleges of the Y. M. C. A. and the Y. W. C. A.

This new profession offers decided attractions to young men and women. It is a chance to engage directly in forms of religious work which are based upon modern ideals and scientific methods. It gives promise of contributing to the greatly enlarged usefulness of the churches and of solving some of their most serious problems. The work, since it deals principally with young lives, offers a field of the richest promise. Directors have an opportunity not alone to improve the Sunday schools, but to bring together in one organization all the youth life of the community in the church.

The rise of the directorship of religious education is a striking indication of the new earnestness and seriousness of educational purpose that has come into the modern Sunday school, or, more exactly, into the program of the churches for the education of the young. The modern church accepts its responsibility for religious instruction and with graded classes and curriculum, trained teachers and special buildings it is seeking to place its work on a level of efficiency with the public schools.

CHAPTER VII

THE NEW PROGRAM OF TEACHING

The fire of criticism against the old type of school was directed principally at the teaching; the reforms which came in time concentrated at the same point, dividing into two emphases, the method of teaching and the content or curriculum. Improvements under both aspects are still going forward. No one is satisfied today, although a few years ago, when the completely graded system of lessons was inaugurated, a large majority of workers declared that its completion would satisfy all the requirements of the schools for many years.

CHANGING LESSONS

The new school has seen a new vision; it has come into its responsibility for lives and for society. Formerly the principal responsibility which it felt was for the Bible. The improvements it labored to effect were in the reorganization of lesson materials from the Bible. Some of the most elaborate of the curricula which were prepared in answer to the demand for graded lessons were simply skilful arrangements of biblical materials according to the child's developing interests and capacities. Now the school, in view of its

task of training lives, demands courses of lessons which have been arranged in view of the needs of persons, of the needs of those who are being trained to efficiency in the life of a spiritual society. It is no longer content with producing a boy or a girl who can pass any sort of intellectual tests regarding the history and literature in the Bible; it seeks to develop boys and girls who can pass the tests that the school, the street, business, social relations and daily work put on them, who can come through such tests clean, strong and in love with their fellow men.

These are the reasons that Sunday-school lessons are today constantly in process of re-making. And the fact that these courses have a purpose so vital and practical as the training of lives means that they will always be in the making, for the demands which society makes on lives and the demands made by changing conditions will always be developing.

A CHANGED PURPOSE IN TEACHING

The changes that are taking place in the courses of lessons are highly important, and they are likely to be most helpful; but there is something more important than these changes, and that is the change in the purposes of the teachers. Here lies the very root of the efficiency of the modern school for its enlarged task. In every class, in every lesson the purpose looks toward life and society. The Bible is used as a means; it is the tool in the teacher's hands; it is the stimulus which acts on

the mind and will of the pupil. The teacher does not teach the Bible; he teaches persons. He does not teach about the Bible; he teaches life by means of the book which, above all other literature, steadily takes life in religious terms. The new school is recovering from bibliolatry. There was a time when it seemed that many Christian people showed more reverence to the Bible than they did to God; they worked harder to defend the book than they did to do the will of God; they resented much more bitterly aught that seemed to slight the Bible than they resisted all that opposed the will of God.

Today the teacher approaches the class concerned, not so much with whether all the facts of biblical archeology, geography, history and exegesis are in mind, but concerned with the task of aiding people in the problems of their lives. The wise teacher thinks more about how people have to live today and how they might live together in doing the will of God than about how a certain people lived three thousand years ago. The teacher who would really teach thinks principally on the problems of living people. The historical setting of a chapter in Kings may be highly interesting, so far as it can be determined, but the teacher is not dealing with lives set in that day. He deals with people who are most definitely in the setting of this vital period of time, the present. And no one can teach these people who does not understand their lives and their circumstances.

Some have said that the modern lesson courses

drive out the Bible and substitute sociology and philanthrophy. We might as well face this accusation. If it means that we must choose between applying to the life of today the sociology of Deuteronomy or of Judges and the sociology of our day, we can hardly hesitate in our choice. If it means that we must choose between teaching people ancient history and teaching them modern religious duty and ideals, here also we cannot hesitate. If it means that we must concentrate on the spiritual problems of a people of long ago and ignore the real spiritual issues of today, which are in our social relations, in our current human affairs, then all we can do is to take up the life we have given to us, do our present duty and let the dead bury their dead. Truly the modern lessons are disturbing the ancient peace of some in Zion. If we teach social duty, the duty that deals with taxes, wages, houses, working conditions, every-day affairs in streets, factories, stores and homes, some forms of business will be required to make new adjustments, to think of workers and consumers—and that would never do!

But the issue is somewhat different. It is not a question of giving up the Bible. It is a matter of setting first all the time the great purpose of the school and using for that purpose whatever will most effectively aid in accomplishing its ends. To the degree, and it is a very large degree, that the Bible will aid in bringing on the active stage of life a generation who will live by spiritual ideals, who will actually put Christian brotherhood into practice, who will make this world the

place where the will of the God of love is done, then to that extent the Bible will be used. To the extent that social studies, discussions of the actual conditions, and of the practical ideals of a righteous society will help, we will use this form of material. It will not be a choice between biblical and extra-biblical material; it will be the frank acceptance of a new standard by which any material of study is adopted, that standard being the purpose of leading lives to ability to live in and produce a Christian order.

GRADED SOCIAL INSTRUCTION

A program of this character begins with the lowest grades in the school. Social problems are not peculiar to either youth or maturity; they exist as soon as lives are brought together anywhere. The relations between little children in their groups, the relations of the members of a family are simple forms of social problems. This Christian type of life is to be lived by the little child in the family, amongst playmates and schoolmates. But that does not mean that the course for the primary is called "The Social Problems of Little Children." It means that the teacher deals with the real, present facts of the lives of little children. By means of the ideals that lead conduct they are taught the right life in the family, the life of the children of the family of God in all relations. Such courses are now arranged and in use in many schools.

All through the grades teaching is adapted, not

only to the development of interests and intellectual abilities, but to the facts of the life-experiences of those who learn. Imagine the difference it makes to a boy when the lessons of the school actually deal with his real life! Think of the boys and girls of from fifteen to eighteen at different times discussing in the class such subjects as the choice of occupation, recreations, cheating in school, honesty in business, what does one owe to his office or employer? Take that first topic, would there be any sleepy heads in a group of boys who were being led to think of the different occupations and professions, to discuss their forms of human service and to see the ways of preparing for them? Or supposing we have the vision to see the real place of play in a boy's life and the courage to discuss the ball game, or any game, would the class be voted a "dead one" if it were taught by a man who knew the game? But, you object, would not the subject run away with the boys or the boys with the subject? Certainly, and, if the subject is, not the baseball "dope" in the newspapers, but the game itself, the game as a real experience in life, is not that just what you want? Is it not the teacher's splendid chance to show, without labels, the art of living the life of a religious person on "the diamond?"

Perhaps this sort of teaching needs a further word; it sounds so revolutionary to many to talk of teaching about base-ball in a Sunday school. We must hold ourselves to a few facts. Base-ball, and the round of games, is a part of the boy's experience of life; it is as much life to him as the

factory or office to the man. It is the active life in which he forms the habits of all living. Its problems, its ethical and social questions are the big questions to him. They are his social-problem realities. In the game his conscience will be tried, his will tested, his ideals strained. If the school cannot help him in the experience that is so real, so vital and so potent for his life, how can it help him to live as a religious person?

Baseball is cited as a sufficiently outstanding example of the principle that the school must deal with the realities of life. In so doing it is in conformity to the practice in general education. More and more the child's lessons pass over from the remote to the near, from the theoretical to the actual. Even in the formal subjects he deals with the realities of his own experience. He begins geography with his own back-yard and his own neighborhood; he learns square root by measuring the rug or carpet or wall-paper at home. He applies all he learns to realities. The child now takes domestic science with an apron on and his mathematics he acquires very largely with a square and a saw in hand in the carpenter's shop. The school prepares for life by real experiences in life.

When we come to adults, what a refreshing change this new point-of-view effects! The adult class that used either to listen to a sermon by the popular talker, called a teacher, or to spend its hour in heated discussion over doctrinal subtleties now takes a look at the world in which it lives through the eyes of prophets of righteous-

ness and through the eyes of the Son of Man. It studies the city right at hand, its problems and its needs. It studies the grave questions of a world that is finding itself and working out new social relations. All its studies so deal with the realities of life that they are bound to be interesting and they are bound to lead men to think out the present social order in terms of a democracy of the spirit. The subjects, too, are such that they are bound to lead to programs of action. The class, in the light of the realities of life, in view of the degree to which they fall short of the ideals which Jesus presented, and for which we pray, cannot long sit contemplative or be content with discussion. There is work to be done and the class turns to learn how to do that work.

The practical studies lead to practice. The school reaches out into the realities of present-day life. And so the phrase "expressional activities" comes to have a new significance; it stands for all those forms of activities which inevitably grow out of reality in teaching, for the living of the life which is taught.

TEACHING AS A SOCIAL ENTERPRISE

A still more significant change is taking place; it has had three stages of development; the class has become a social unit working together in a common task, or enterprise; the teacher has become a member of the group; and the task of the group has moved out from the mastery of certain information into *united endeavors* to accomplish

certain purposes. Perhaps, for those who desire to bring about the modern methods of class work, the order should be reversed, for if the class is guided into common enterprises, or social activities, they will realize their unity and will find themselves, including the teacher, simply standing, moving and working together. A class in religion is no longer a little group, either voluntarily or under a compulsion it does not understand, meeting periodically to study certain fixed lessons. It is rather a group, guided by the purpose of the school to develop in persons the abilities of the religious life, and immediately guided by its own desires to accomplish certain purposes belonging to that life. It is a group cooperating in learning through experience the abilities of the religious life.

The first significance of this change, at least the one most evident, is the new place of the teacher. Formerly, here on one side was one who knew and could tell; on the other side were those who were receiving knowledge. Now all are on one side, commonly engaged in discovery. True, the teacher will know much the others do not know—and the class will know that the teacher knows—but the teacher will so lead and so share in the process of learning that he—or she—will, with the class, know more and more as each step is taken. The members of the class will feel that the teacher is working with them, rather than on them, in a common endeavor to do things and thus to know things.

The second great significance lies in the experi-

ence every member of the class has in working in a common effort. Class purpose takes the place of individual pride and personal competitions; coöperation supersedes competition. Our former plans had some passing advantages for the bright students who were spurred on to excel; they had decided disadvantages for the others who were discouraged. They had the disavantage, also, of making only one standard of excellence, an arbitrary one, either of simple memory abilities or of pure intellectual powers. Now the class life becomes a social experience. All learn to live and work together. It becomes a practical training in the art of democratic living under religious ideals. The strong help the weak, and soon it is found that all have elements of strength and each can play a full and fair share in the life of all. This social experience is largely possible in following regular schedules of lessons; the tasks in the field of book knowledge may be socially shared; they must be if they are to have any reality. But the next step in the development of teaching brings the lessons over into larger reality and makes the social experience complete.

That next step is the direction of class activity toward specific enterprises. By enterprises is meant purpose and projects which are large enough to take in the services of all, sufficiently practical to have meaning and to call out their powers, and which have the elements of the ideal, of aims expressing the purposes of a religious society. These are not simply so-called "expressional activities" tacked on to the regular class

program and carried forward outside the class. For little children they will be, usually, the work which the class does in at least a large part of its periods at all meetings. They will be things actually done together in the class as well as at other times. It will be hard to distinguish between the class times and the other times. And for all classes they will be those purposes, plans and activities which bind the class together, give meaning to their studies and make the group really a class. All this means not alone that the lesson impressed in the class may be expressed in action, but that coöperative action will be the means by which the lesson is discovered and learned. The teacher will not think, as we have been doing, in this order: First, what lesson shall I teach in the class; and, second, what work shall I suggest to express the lesson. The teacher will rather plan: what work shall we undertake together as a means of discovering together the way of the Christian life? That brings all teaching over to life; it makes us think every lesson out in the essential terms of religion for the young, as a way of living. And, since the work of the class is done together, it makes all learning an experience possessing the essential characteristic of religion, social living.

Teaching of this character is not possible to pedagogical cripples who cannot teach without the crutches of lesson systems and lesson helps. It is only possible to those who can see learning as a process of life, religion as a way of living together in the common human family of God.

CHAPTER VIII

VENTURES THAT LEAD TO THE GREAT VENTURE

The last four chapters have discussed the application of modern educational principles, by simple methods, to the work of schools commonly organized on the voluntary basis, with weekly sessions. But the first chapter urged that that type of school would be found to be entirely inadequate; why then go on improving that which must ultimately be discarded? One answer would be that the way to get a modern public school plant in a village would be to show that the one-room, ungraded school was not big enough to hold modern education when it got to work. Another answer would be that, in social institutions, evolution has many advantages over revolution. A further answer: the best way to convince the church of the need for a wider plan is for the school to take over its full program and thus demonstrate the inadequacy of the present plan. The improvements we make by the adoption of modern methods are not efforts to save an institution; they are endeavors to fulfil a duty; they are steps toward the accomplishment of the ultimate task of the school.

Two things must be done: First, the whole task

must be held constantly in view so that every change is directed toward a more efficient accomplishment of that task; second, the situation, as it is, must be used to the fullest possible advantage; whatever new methods, aiding toward the ultimate ideal, are now possible must be instituted without waiting for the complete machinery of the new to be established.

There are many churches and communities now ready to thoroughly reorganize their work of the religious education of the young. They are ready, if only they saw the need, to organize in a manner that would provide a program, comparable in the light of the task to be accomplished with the program of general education, comprehensive enough to embrace all the child's life as a religious person and as one growing into the life of a society, adequate to take up the youth life of a community and saturate it with the ideals, train it in the habits, develop it in the efficiencies and abilities of a common social life realizing a divine society. Such a program involves the employment of several trained educators, a schedule of work for all the week, a special physical equipment, plans of community coördination with the educational activities of all sorts in the environment of the church, and the backing of an educational-religious consciousness in the church.

But the number of such churches is not large. This book is not designed specifically for them. Their new tasks will not be exactly outlined in books; their programs will be worked out by the educational experts whom they employ. Standard-

ization must not precede experience here. A number of schools are working out plans such as we contemplate; they are the pioneers. They have no stereotyped methods of organization or schedules of work. But it is possible to state some of the general features of an adequate program as they have been discovered in the past few years of experimentation under the realization of a greatly enlarged responsibility. A brief sketch of these general requirements will be a means of indicating definite goals for all schools and stating particular steps which schools may make toward the full acceptance of their tasks.

A PLATFORM FOR A CHURCH

Ventures will be limited by vision; we strike no higher than we aim. Here is a standard toward which almost any modern church might work. It has been prepared with the possibilities of an average church in mind.

I. THE NATURE OF RELIGIOUS EDUCATION

Education is the directed development of persons into their full social experience. Religious education is the directed development of persons as determined by their religious nature and by the aim of a religious society.

The immediate aim of religious education is the training of persons to live completely and efficiently as religious beings; the *ultimate aim* is the realization, through such persons, of a religious

social order. Religious education looks toward men and women whose lives are controlled by spiritual standards and values, whose social relations are those of Christian love and good-will and whose purposes in life are to realize the democracy of God in a common social order controlled by spiritual standards and values.

The concern of the church in religious education is revealed in the fact that the purpose of the church and the aims of religious education may be stated in similar terms. The church exists "to give to the world godlike men and women and a God-willed society." This is the aim of religious education. It is the process by which persons, as religious beings are developed, as to their powers, abilities and efficiencies. It is the process by which the purpose of the church is normally realized. Religious education, in its many aspects, is the normal constant process by which the evangelistic aim of the church is realized.[1]

The process of religious education is that of inspiring, instructing and training human persons in the ideals, motives, habits and efficiencies of religious living. It develops the efficiencies of lives. It uses teaching as a means, the Bible as a means, the "faith" as a means, and the school as an agency, but the purpose and product is the religious person and the religious society.

The field. The religious life is simply the whole life as it is qualified and enriched with spiritual ideals and power. Religious education is not di-

[1] This is the theme of the author's "Religious Education in the Church," Scribners, 1918.

rected to the mind alone, as with the purpose of storing it with knowledge about religion, nor to "the soul" alone, as with the purpose of developing some separate life; it is directed to the whole of lives so that they may, in all their powers, in every instinct, ability and relationship, feel and think, will and act in that characteristic way which we call religious. Religious education is not confined to instruction; it is not confined to children nor to the Sunday school. It is operative in every experience and in every range of life. But there is a distinction between its formal and its informal processes, between those which arise incidentally and those which are organized specifically. The churches are interested in both kinds of processes; in an ideal society all the conditions of life will be such as to contribute always to the development of religious character, and we shall count very largely on the informal methods of education, through social experience in home and school and playground. But the formal processes lie immediately under our control and it is possible at once to organize and direct them.

Standard: A check, of information, on every young person in the community, and a plan of training which reaches all for all their religious needs.

The Means. What are the means of education which now lie under or can be brought under the direction of the churches so that they can become methods of formal religious education? A review of the activities of persons which contribute to the educational process would help to answer this

question, and also would serve to suggest the breadth of the field of religious education. The statement of these activities does not pretend to completeness, exact logical order nor scientific accuracy. The formal process of education has been defined as "the organization of experience." Now, taking the common types of experience or forms of activity, which are those which the churches can direct in a process of religious education? Active experiences fall into two groups, those which the churches can immediately direct, and those which they can cause other agencies to direct.

It is of prime importance to remember that direction here does not mean arbitrary control; it means stimulation and guidance so that persons increasingly exercise their own powers of direction; it must involve for all actual democratic experience in organization, selection and development of activities.

a. *Direct. The Church can organize* and direct the following activities (or experiences) of persons:

Social groupings, both earlier and later. (Will include social organization and directed social living, training in development group relations or causing normal social relations of sexes, revelation of personal values.)

Instruction. (Will include Class Teaching; Communicativeness. Conference. Discussion. Leading to appreciation of values. Training in mental abilities. Directed Labora-

tory experience, developing powers of instruction.)

Play. (Including Recreation, Athletics, Amusement, Pageants, Dramatics.)

Coöperative Social Enterprises. (Will include Group Activities, Service Enterprises, Training in Coöperation, Expressional Activities.)

Worship. (Will include Stimulation to private Worship. Training in group forms of expression. Cultivation of æsthetic appreciation of nature.)

b. *Indirect. The Church can aid* the officers responsible for the provision and guidance of the following activities (or experiences):

Training the child's physical life in the family, Play, General Instruction, Helpful service, Social living, including enterprises, coöperation, Daily Work, Community Work, Citizenship, Parenthood, Developing social relations between the sexes, Appreciation of Nature.

The two groupings (a and b) are not rigidly exclusive; responsibilities which the churches have directly in their own work often reach over indirectly into the work of other agencies.

II. THE DIRECT RESPONSIBILITIES OF THE CHURCH

The direct responsibilities of the church in religious education are not difficult to define. But they must be determined by principles which are fixed and uniform. They are not established by institutional needs; they are determined by (a)

the purpose in view, (b) the needs of those who are to be educated, (c) the laws under which their lives grow, and (d) the social conditions under which the work must be carried on. The group of activities which the church can immediately organize and direct (described above) are the ones which it must use in constructing its program of religious education. Therefore it will organize and direct:

Social groupings. As a part of its task a church will bring persons together in groups in order that they may learn to live together, that social coördination and habituations may be effected, that social appreciations—of the values of personality and of society—may develop, that the young may play together, work together and be instructed together. It is the duty of a church to train children for and to bring them into its organization. The groupings will take place not only in meetings, classes and societies, but in definite efforts to associate persons of like stages of development in small groups for acquaintance and coöperation. A church will lead its youth into an actual experience of living in the society of God's children, in a true democracy of the spirit. Meetings, classes, Young People's Societies, Boys' Clubs, Girls' Clubs, Scouts and all fitting organizations have their most important bases here.

Such groups will be largely and increasingly autonomous; activity in them will be an experience in social self-control.

Standard: No child outside of an organized group; no group instinct neglected.

Play. A church will organize and direct the free and ideal activities of its people. It will recognize in play a most effective means of education because it is the growing person's most natural activity, the happiest one, the one into which most of his powers are projected, in which he most freely and variedly practices social adjustments and the one in which he acquires his own habits and forms his ideals. Youth always will play and men and women are playing more than ever; the church, seeking an ideal life for them, must provide for these ideal experiences. It must not only take an interest in play and coöperate with other agencies; it must furnish opportunities, facilities and guidance. It must arrange a definite program of play as a means by which persons learn to live together. It must train through play.

Standard: Facilities, time, guidance for play and general recreation of all.

Instruction. A church will provide all facilities needed for learning the way of religious living. It will establish learning groups, furnish leaders, arrange an articulated curriculum, supervise instruction, coördinate it to activities and unify all its work into an educational organization. Instruction will be provided for the following purposes: (1) *Coöperative discovery of truth.* Every class is a social experience in the discovery of the mental forces and tools of life. (2) *Stimulation through truth.* Religious instruction will aim to lead to familiarity with the ideas and ideals which guide and stimulate to religious living. Instruction in the Bible will be planned to stimulate to

religious character, to religious action, and to religious social organization. (3) *Enrichment of personality through truth.* Courses will be planned so that each one, through instruction, may obtain his spiritual heritage. Lives are to be enriched through the ideals and motives of leaders, developing ethical concepts, enlarging vision of the universe and of life's meaning, and the impulse of the rich tide of the past which must come through the teaching of religious history, through the Bible and through later history, through literature and tradition. (4) *Realization of full social universe.* By experience the church leads each one into his full environment. Step by step his enlarging life must be opened up to him; he must be helped to understand and to conceive religiously the life of the family, the life of the neighborhood, the school, work, business, play, social living in all its phases, going out into the widening circles of state and nation and the world, reaching out until the universe is united in the love and power of God. He will be taught to discover and know his world as the world in which he is living and will go on to live as a religious person, as the world that may become a religious society. This instruction, then, will include in its scope the family, the church, civics, social duty, right living, Home and Foreign Missions, International or World Living; it will lead to the ideas of God and what we have called the doctrines of the church. It will have numerous forms of organization: Sunday schools, Young People's Classes and Society, Men's and Women's Clubs

and Societies, week-day schools of religion, Lectures, Correspondence and extension courses. But all forms of Instruction must be coördinated and directed by a central authority in each church, the Board or Committee on Religious Education.

Standard: A graded curriculum based on life and social needs of all; opportunity for all necessary subjects at some time and for development of all necessary abilities.

Coöperative Social Enterprises. The church will develop, as a part of its task in religious education, these forms of experience which modern education tends most to stress. It will provide for the learner's way of discovering truth through experience. It will plan coöperative activities definitely on the principles of education, that we learn through experience, that only that is real which is realized through all the powers, in action as well as in contemplation, that working together we develop powers of coöperation and of social living, and that the ideal end develops vision, enlarges ideals and strengthens high loyalties. It will organize classes as forms of coöperative enterprise. All the service activities of the school, the young people's society and the various organizations of the church will come under this head. All service will be treated as important not alone for what it accomplishes (as in relief, reform, etc.), but for its effects on those who serve. The life of service will be part of the program of religious education. Whatever service activity in the church—relief, community work, missions, charities, national service—is socially organized

must be coördinated in the program of religious education. The work in which a group engages can never be considered *per se,* nor can it be considered solely as to the ends sought; it must be studied and guided in the light of its effect on those who do the work.

Standard: Activity a conscious, organized directed element of varied forms.

Worship. As a part of its duty in religious education a church will (a) train in the art of worship, and (b) provide all necessary experience in worship as a means of religious development. Fundamentally worship is the cultivation of the sense of spiritual values in the universe. Back of all services of worship there must be a consciousness of worthful ends and objects. Then the service of worship will become the social stimulus of our joy in that which is highest and best. Divine worship will be our search for the society of God. But it must include many forms of appreciation of beauty and of joy. It has an element of the joy of human fellowship. It is strengthened by the fitting beauty of edifice, stimulated by music and other æsthetic appeals, intensified by unified expression of sentiments in common prayers and song, and illuminated and guided by the message from the pulpit. Worship, so conceived, is essential to the program of religious education, though from this viewpoint, it has been almost wholly neglected by the churches. It will include not only the formal services of the church and the school but attention to (a) private prayer, and devotion and meditation, (b) training in family

worship, (c) graded worship, by forms or methods suitable to the developing stages of young lives and to the needs of small groups; classes will be trained in worship, (d) congregational worship. It will involve the careful designing of all our present orders of worship with reference to their effects on the spiritual lives of the worshippers. It will call for careful instruction in the elements of worship, for the intelligent appreciation of hymns, or prayer and the scriptures.

Standard: Varied types of worship designed to meet needs according to age, temperament and circumstance.

III. INDIRECT RESPONSIBILITIES OF A CHURCH

What of the indirect responsibilities of the church in Religious Education? There are certain forms of teaching and training in which churches cannot directly engage, and yet these forms affect most directly and potentially the development of the characters of persons. In these cases it is essential that the agencies which do directly teach and train shall be guided so that their work may be directed to the same spiritual aim as that of the church.

1. *The family* must be inspired with a sense of its place as a religious institution and its educational responsibility for the religious character of its members.

Parents must be trained in classes, to understand the duties of parenthood, to become religious educators of their children. Here the responsi-

bility of the church is very grave, very clear and sadly neglected. If children cannot be reached in their early lives, in their homes and there trained in religious living, the outlook is dark indeed. There is no other agency, beside the church, to guide parents in the duty and joy of training their children to live as God's children. Classes must be provided and courses conducted. Meetings should be held frequently of a conference nature for parents. Small groups should be organized for young people looking forward to marriage and home life.

2. *Public schools* must be supported and guided by a public opinion which demands a moral product, which demands that the young shall not become hostile to spiritual ideals nor indifferent to them through school experience. The school does not and cannot teach religion formally, but its experience may lead to the interpretation of life in terms of social love and service. It can strengthen the love of beauty, the spirit of appreciation of spiritual values, the habits of communion with nature and with high thoughts. The church should become the inspirer and coöperator of the school.

3. In the *community,* where a thousand influences are operative to make character, the church cannot directly determine conditions, but, as a religious educator, she is responsible for opinion, for the spirit of the people and the ideals of the town. She, further, can directly train her people to do the work which makes the community a

place favorable to the growth of spiritual lives. She can cause conditions to prevail favorable to religious home. This responsibility spreads out into the world community. The church has an extensive as well as an intensive program of religious education. Her task is not only to teach and train her own people, young and old, but, also, to convert the world so that all its life may be turned to a force for godliness.

IV. THE FIELD OF A CHURCH IN RELIGIOUS EDUCATION

1. *The field as to persons,* all those within the parish, or within the area of a church who are not already related to other churches. The primary responsibility is for the young, because: they are educable; all life is before them; they are the future church and the future society. But no person lies outside the educational responsibility of the church.

2. *As to area:* Each church is commonly responsible for the entire life of a parish, but with tasks so large and common as religious education churches will find cöperation not only feasible but highly desirable.

3. *As to field of instruction and training:* All that in any way directly contributes to the development of religious character and efficiencies. Under our civil ideals the church is the social agency peculiarly responsible for religion; the state commits religious education solely to the churches. When the churches take their educa-

tional task as seriously as the state has taken its task, then the world will take seriously our assertion that religion is the most important of all life's concerns.

By religious instruction and training we mean not only instruction about religion and not only training in its work, but all forms of directed experience that are socially designed to develop the religious qualities and powers of lives, to make persons live as God's children, to render them efficient to make this world His home.

V. THE TASK

In the United States we can conceive the program of the church with peculiar clarity because it is the only institution in the community which exists specifically for religious purposes and it is the only one which has entire freedom in matters of religious teaching.

1. *The task is a definite one.* While it is here conceived in those broad terms of life which any modern concept of education must inevitably use, it is also purposely limited to certain specific activities in the church. In a word, it is the program of the church so far as it has to do with the orderly, designed development of a Christian society through training the lives of persons.

2. *The task is a comprehensive one.* But it is evident that this task is so comprehensive and so important that it will call for a large proportion of the time of those who are being trained, a large

portion of the time-program of churches, special trained leadership and special equipment. The realization of these needs and the attempts, in many ways, to meet them will effect a complete reorganization of the program of churches in the next few years.

3. *The task is a complicated one;* it is no longer the simple one of conducting a weekly Sunday school which taught a series of lessons in the Bible. It now includes many classes, often fully organized week-day schools, professionally trained and employed teachers and supervisors, a curriculum that embraces the Bible, church-history, social service, missions, philanthropy, vocational guidance, family life, community life, temperance, hygiene, scouting, forms of church usefulness, ethical problems, theology and philosophy. Its activities are no longer confined to class work; they spread through all the week and reach out into every phase of social and community living; they reach to the corners of the earth. The task is also complicated by the fact that its increasing demands on time must be adjusted to life-programs which tend to become crowded more and more. This is true, especially, in the case of the school child. One problem for the church is to secure for the child a fair measure of time for religious training.

4. *The task calls for coördination.* It calls for the establishment in each church of a program, (a) for all lives, (b) for all the needs of lives, (c) for all the demands of the kingdom of God, (d) adapted to social and community conditions,

(e) graded in order of need and development. There are at present many programs of instruction, but none of education. Not only are there serious wastes and duplications under present conditions, but there are large areas untouched and larger ones unorganized. There are phases of education in the church which are left entirely to fortuitous circumstances; there are forces undeveloped and, so far, we have scarcely touched the formation of a program in which all the various activities would be coördinated, related in the unity of a common purpose, each discharging its due function. This can only be effected by educational leadership. This is the prime need in respect to religious education in the churches.

CHAPTER IX

STEPS FORWARD

The realization of the ideals outlined in the last chapter will depend on a number of factors, many of which are at once controllable in almost every church, some of which may be immediately attacked and brought into power and under control, and some of which call for a long program of patient development. The fact that a church cannot at once reach the ideal is a double reason for proclaiming that ideal and beginning to move toward it. The larger program is here stated not to discourage those who can realize but a small portion of it, but to enable any school anywhere to take the next step forward from that point in the program which they have already reached.

The principal, larger factors toward competency in a church program of religious education are:

A general leadership conscious of the task and meaning of religious education. This involves an educated ministry; the personal, spiritual leader must know what religious education means; he must not catch at empty, current phrases, either of commendation or of condemnation; he must not think of the school as a fifth wheel of his machine; it must be simply the form of organization through which an essential part of the whole work

of the church is performed. If the church takes its work seriously it will include these qualifications amongst those essential for its minister. It will insist on general education—as contrasted with either limited or narrow special preparation —and it will insist on sufficient knowledge of religious education to give sympathy and understanding for the work as it develops in the church.

Few considerations are of greater importance than this one; the minister is still the leader, and, as all who work in religious education will testify, he is still the most serious problem. No doubt the ultimate blame rests on the church; but, even then, he is the shepherd, and for their guidance, their intellectual training in religion, he is responsible. If they insist that his task is a pulpit-centric one; if they tie him down to the tread-mill of parochial trivialities, then he must shepherd them into better concepts. But he has his shepherds; the Theological Seminaries make him what he is with their traditional systems. The people who see the problem of the church at first hand need to insist that the seminaries shall train men in the light of the real fields in which they are to work, train them for the tasks they have to perform, train them into abilities in the highly specialized forms of professional service before them. With some notable exceptions the minister is not a professionally trained man; he has a schooling, often super-imposed on a college course, in the subjects he is supposed to use in preaching. He faces a professional task which lasts all through the hours of every day, and he is trained for a

duty which lasts but an hour or two once a week. He has to guide the lives, organize the experiences, stimulate the minds and feelings, form the ideals of many, always with the aim of a religious society and world—and he is trained principally in linguistics, history and philosophy! The great venture for the whole church today is to look the present hour in the face, to look at the streets and highways where men are, and then, asking what God would have us do with all this, to insist that the schools of the ministry shall prepare men who can carry out the will of God with the ways of men. We will have a real leadership when the seminaries are forced to look at life as it is and at lives as they are and, especially, to recognize the lives of the young.[1]

But the need for general leadership implies more; it means *an educated church*, a society understanding the meaning of religious education and hospitable to its methods. While the education of the church is the first duty of the minister we have seen that the situation is complicated by the fact that the minister is often lamentably ignorant and often helpless in this field. Then it becomes the duty of every one who has any light to pass it on. The missionary obligation rests on every advantage. The duty to labor for the conversion of others applies to every sort of conversion that would make them better people, better to live with and better workers. Help the minis-

[1] Before the Pulpit Committee calls a new minister, let every member read "A Voice from the Crowd," by George Wharton Pepper.

ter to get for his library table the best books dealing with the larger aspects of his work. See that he gets the new books in religious education even though you have to pass them on to him from your own reading. Be sure that the school library is properly supplied with the books that lead to intelligent service. The writer has visited thousands of churches and he has never seen a good, modern, workers' library in a poor church. Besides, there are excellent magazines which ought to have wide circulation in every church. Church boards, and other organizations publish for free distribution highly valuable pamphlets on modern ideals and methods. The materials are now available for campaigns of promotion and the stimulation and guidance of the thought of the people.[1]

A CORPS OF WORKERS

The second general factor is the employment of *trained educators.* The educational task of the modern church is so highly specialized that it requires the direction of those especially trained for that task. This need has been recognized in the development of the profession of "Church Directors of Religious Education."[2]

Besides the director there will be needed professionally trained teachers to carry out parts of the full program of the church; they will take over the larger part of teaching, arranging a program

[1] Get the Circulars of The Religious Education Association, Chicago.

[2] Described in Chapter VI.

of classes so that each teacher will have different classes a number of hours every week. No one any longer questions the propriety of paying teachers who give the whole or the greater portion of their time in this work. Every laborer is worthy of his hire and the work of teaching the religious life to the young is surely worthy of the dignity of employed service.

But what can the "average" church do toward such an ideal? It means the enlargement of the employed staff from one, the minister, to at least three and perhaps many more. First, there are many churches that would find it just as easy to pay the salaries of two or three people, as they now find it to pay one, if each one of those three really had a clear-cut, definite, necessary task. There are thousands of churches ready for Directors if only the people had faith enough to begin. When they see that the child is a responsibility at least as immediate as the adult they will employ a minister, an educator, for the children just as naturally as they now employ one for the adults. The community that engages twenty or thirty persons solely for the general education of children can, if they believe in their children as religious persons, afford at least half that number, if needed, for the religious training of their children.

At least this step may be taken in any church: see that the actual direction of work in education is in the hands of people who know what the work means. There are always some godly educators—often there are more than we imagine—in every

community who will give their voluntary services. The program of the church for the young should be in their hands. Let them use their specialized training and experience. But they must remember that the task of religious education is different, in many respects, from the task of the public schools. It cannot be narrowed down into their present mechanizations; it cannot be accomplished wholly, nor even principally by classes and instruction routine; it embraces the widest reaches and greatest depths of every life; it has a purpose higher than general education has yet stated for itself. But the general educator, with a religious vision and purpose, is a worker that every church ought to use and follow. Under such guidance the work of religious education would so develop that its significance would be evident; its program would soon become so convincing that support for adequate specialized leadership would be supplied.

A DIRECTIVE BODY

The third factor toward efficiency will be the organization of a special, responsible directing body in the church. This now usually takes the form of a Board or Committee on Religious Education. This is a step possible in every church. It is obligatory on churches of the Methodist communions according to their Discipline. It has been formally adopted as the standard by several of the denominational boards. The Board is simply the group officially appointed in the local church, selected on the basis of their qualifications

in religious education, to be responsible for the entire program in their field, for school, curriculum, teaching staff, program of activities, recreation, community coördinations, budget, physical plant, all employed and voluntary workers necessary to the entire program of religious education.[1]

EQUIPMENT

The next step forward will be the provision of physical facilities for a program of religious education. That simply means that there will be the buildings, rooms, equipment and open spaces necessary to accommodate every form of organization and activity for the young.

The ideal requirements as to physical equipment can only be briefly stated; they are so intricate as to details and so varied according to types of work to be done that special books are devoted to this subject.[2] Many churches now have school buildings, various degrees of which have been designed for educational purposes. These provide a separate classroom for every class in the school, with two to four assembly rooms for departments, and with other larger rooms for social and recreation purposes. The whole plant seems to be so large as to be beyond the means of the average church. It involves an expenditure calling for most careful thought, for these rooms for classes will, under current plans, be used only

[1] Described in detail in "The Modern Sunday School and Its Present-Day Task," Henry F. Cope.

[2] "The Sunday-School Building and Its Equipment," H. F. Evans.

once a week and then only for about one hour; the assembly rooms will be used only a few times each week. One would hesitate to put up a public school building—or any other building except a lodge or a church—to be used only one hour a week. When the school assembles each class needs a separate room, needs it so badly that even this heavy expense seems to be justified. But the whole plan is wrong; it concentrates all religious instruction in a single hour and demands equipment for that single hour adequate to carry the entire load at once. It is like an expensive plant which runs at peak-load for one hour and then shuts down the rest of the week. Why not spread the load? Would it not be possible for the church to arrange a schedule of classes so that every child should have more than one hour of instruction and yet at no time would there be more than a small proportion of the students in classes? Thus, instead of, say, 20 class rooms, three to five would be sufficient.

So far, then, as physical provision for classes is concerned a step forward may be taken by securing four or five properly equipped rooms, and these will be sufficient for many schools, *provided,* that the step mentioned above, the employment of a professional leader has been already taken, and that the step to be next described, the provision of a week-long program, has been made. For the school which has a week schedule, instead of crowding all activities into one day, will distribute them with some equality through the week,

and that school will need a much smaller building and fewer rooms than the one-day, peak-load school.

But the modern school needs more than class rooms; it organizes its work with instruction as incidental; it will need rooms and equipment for a great variety of activities, for social gatherings, clubs, societies, orchestras, bands, play, recreation, hobbies, shopwork and facilities for forms of service, Red Cross, sewing bands, Scouts, devotional and worshipping groups. But the accommodations of so great a variety of activities depend very largely on wisdom in planning the rooms, in equipping them and in the arrangement of a schedule which keeps them all in use. Leaving out of consideration for a moment such special purposes as the gymnasium and workshop, for the church of from two to four hundred members eight or nine rooms would be ample, four to six of which could be smaller rooms arranged for classes, while all the rooms could be used for social and similar purposes.

An adequate physical plant means more than a building; it means equipment for all rooms for all their purposes, and it means proper maintenance and care. The selection of the equipment calls for patient study of needs and of present possibilities on the part of the Board of Religious Education; to keep the plant at its highest level of cleanliness, healthfulness and efficiency is not only a general duty, it is one of the most effective means of training the minds of those who use it.

A PROGRAM

An ideal situation in a church will have as its organizing center a *comprehensive program.* We have worked for a long while at a program of instruction, with the result that we have a highly complicated institution called the Sunday school; it is time that we worked out a program of education. Those who develop this will come to see the life of children in its entirety; they will consider the processes of the development of religious character and abilities as going on all the time; they will recognize the possibilities of coöperation in every institution and occasion that touches the lives of children at any time. That committee will recognize especially the tremendous importance and value of the leisure hours; they will seek to use them, not to drive children from the free outdoors into classes, but to direct their free play so that they may get the greatest joy and the greatest possible good out of it. They will rightly estimate the hunger for recreation and for amusement and the power of the present commercial amusement agencies. In a word they will look out on the whole community and see it as a constantly operative school of life, and they will look out on the whole of every child's life, his complete time program and his range of interests and activities, and see all as means of realizing the purposes of the church in religious education. Then that committee will sit down and plan a *community program* of religious education.

A COMMUNITY PROGRAM

The construction of a program will involve: (a) a survey of the field, the community, its people and their needs (for details see Chapter Five); of the resources of the community; of the church, its persons, working forces, organizations, equipment and present program; (b) a survey of the means by which the purpose of religious education may be developed in the community, present activities—of play, study, work—which may be utilized; social gatherings, meetings, worship, schools, libraries, lodges or clubs; materials of study, literature, facts of current life, history, natural phenomena; (c) an attempt to effect coordination amongst the agencies now at work. The committee will select, determine the places, time-schedules and work of the different agencies and organizations which can best do its work, It will study all the societies in the church and seek to effect an orderly program, free from overlapping and competition or duplication, in the Brotherhoods, Women's Societies, Young People's Societies, Junior Societies, Pastor's Classes, Scouts, Camp-Fire Girls, Knights, Bands, Guilds, Leagues, Missionary Circles and like organizations, Training Classes, Service agencies, Mercy Bands, Play, Recreation and Athletic organizations and the many other organizations within the church. Their program will be conditioned by programs which are made up of activities outside the church, by school-work, societies, educa-

tional duties, as music, etc., by clubs and social interests, by recreation plans.

No matter how large and strong a church may be it will not accomplish a program of this character over night; in any case it will take a long time. No matter how small a church may be there is essentially nothing in the program which it cannot attempt. In fact, the small church has advantages in making this venture toward greater efficiency. It has a smaller number of factors to deal with and therefore it has a simpler task. It should begin by seeing that its committee or Board of religous education will seriously take up this responsibility. Let them begin by gathering the facts.[1] The community may seem to be so small and compact that every one already knows the facts; a survey will reveal the fallacy of that impression. It will furnish the facts necessary to plan any organization of forces.

All this organizing and planning will have little value unless the next simple step is taken: *advertise your program.* Make a plain plan and then make it plain to every one. Whatever programs are arranged should be known to all so that families make their plans to fit into the general scheme for all. Do not fear printer's ink, even though you know your plans are imperfect. Your printed programs are like railroad schedules, far from inspired but wholly essential. Let every one know everything that is available in the church and in the community of a character helpful to the lives

[1] A good guide will be found in "A Survey of Religious Education in a Church," by W. C. Bower. (Univ. of Chicago Press.)

of the young. The church calendar may do, as a medium, if it is thoroughly revised. It ought to be the "house-organ" of this concern of several hundred workers. It ought to present every week a fairly complete program of healthful, helpful, interesting opportunities and activities, all making for finer boys and girls, better men and women and a more truly divine society.

The last step to be mentioned—not the last to be taken—must be evident by this time: *secure community coöperation and coördination.* The ultimate purpose is to make the whole of social living a means of training in religion. Our programs may be adjusted to the programs of schools, libraries, park-boards and recreation agencies and they must work toward a common program for the entire community.

Now we can turn to look at the detail of the program of instruction looking toward a program requiring more time or affording a richer program than is now possible on the Sunday schedule.

CHAPTER X

THE WEEK-DAY SCHOOL

I. THE NEED FOR EXTENSION

The greater the efficiency of the modern Sunday school the keener will be its realization of inadequacy. It is only when we are not trying to do all that we ought to do that we are satisfied with what we have done. Only the school with a short-measure standard will be content with its work. When the school realizes that its program is not less than that of adequate preparation of the young for life in a religious society, that it looks forward to the realization of the kingdom of God through its training for the young, then it will see that a program so large as this cannot possibly be accomplished in a series of weekly meetings or a series even of the most intensive and efficient class periods.

It may be that the school could, if the conditions of instruction were favorable, give the children a fairly adequate knowledge of the Bible in the time afforded by its present schedules. That was the old ideal, the school would be satisfied with itself when its schedules of instruction and its management of sessions permitted the teacher to take a child through the Bible in so many years.

Now we have a much larger task, one in which biblical instruction is a means to an end. The task is no less than the training of lives in all the knowledge, ideals, habits, efficiencies and motives of life in a society which is guided by spiritual ideals. The school is to take almost the entire burden so far as schooling goes, of training this child so that he will live the life of Christian goodness, kindness, social love and truth, so that he will be efficient to work in society to secure Christian conditions of living for others, so that he may be able to do his full part to make his age a truly Christian age. Can that be accomplished by a series of weekly lessons each about thirty minutes long?

Society is not mistaken in devoting about twenty-seven hours a week for nine months of each year of the growing child's life to his general training. Is society right in devoting only one-half of one hour each week to his training in the motive and spirit of right living? With the whole burden of religious training resting on the churches, since the schools are excluded from the work and the families have abandoned it, surely we must see the folly of a program of education that gives often fifty times as much time to training in the method of making a living as it does to the motives of life.

It is evident we cannot get more time, or at the best we can get but little more time for religious instruction on Sunday. Even though we could arrange two sessions of Sunday school, as has long been the custom in England, that step would

be one calling for most careful deliberation. One wonders whether it is wise to add to the school burdens on the day of rest. As the Sunday school becomes more truly a school it must more and more carry over some of the work-emphasis of the day school and so tend to make this day less truly a day of rest.

All our needs point to a method which is not entirely new; it has been tried for years in the past, rarely in North America but frequently in Europe. That method is to provide for regular classes in religious studies during the week. We cannot have such classes in public schools in the United States. It is best that the churches should be solely responsible for them because they are to carry forward the work of the churches. It would be a serious mistake, so far as the future of the churches is concerned, if they should commit to other agencies the responsibility for the religious training of the young.

Week-day religious education is a relatively new phrase. It represents the new consciousness on the part of the churches of responsibility for a full program of religious instruction. It has had practical demonstration in a number of instances. In brief, it can be described as the system by which a church, or a group of churches, arrange that the children of a parish or a community shall be instructed in religion in classes which are held at stated times during the week. It looks to something much more comprehensive than the occasional classes, as for catechumens, which churches have always provided. It provides a series of

classes, with work usually graded parallel to the public school grades, for all children. The plans usually contemplate at least one week-day full recitation period of from thirty to forty-five minutes under expert teachers, in regularly organized classes, for every child each week. In many instances children are offered from two to three such periods a week.

II. THE GARY PLAN OF INSTRUCTION

At the time of writing there are enrolled over sixteen hundred children in schools for week-day instruction in religion in Gary, Indiana. It is fair to say that these schools have passed beyond the experimental stage. Communities everywhere are beginning to ask, Just what are the features of the Gary schools of religion?

The Gary religious schools constitute a system to provide instruction in religion for pupils in elementary schools, the whole being managed by a city Board of Religious Education. They are under the control of no particular church and are often called community Church schools. But it is the churches that take the lead in organizing the city Board; every coöperating church is represented by its pastor and Superintendent who are *ex officio* members of the City Board of Religious Education. The rest of the Board is made up by each church electing, or selecting—as it may choose, two laymen. The distinctive features of general organization then are: a city Board,

elected from the churches, conducting a community series of schools.

Supervision is provided through, first, generally, an Executive Board, owning property and making contracts, and, second, immediately, through a City Superintendent of Religious Education and a regular supervisor of school work. The Supervisor received a salary; the Superintendent serves without salary. Nine teachers are employed, all on salaries. They give full time every week-day to the work, each taking, as a rule, one or a group of grades, not more than two at a time, in the different buildings.

The schedule of classes is arranged on the basis of the program of the public schools. In Gary the schools are twelve-grade schools, each having a program which alternates between class recitations and some other form of activity, as gymnasium, outdoor work, nature study, shopwork and auditorium. Now the periods of the latter group, that is, those which are not regular recitation periods, are called "free periods." The school authorities have arranged that any child may be excused, at the request of his parents, to go, during a free period, to any other educational work; he may go to a private music lesson or to anything which the school can recognize as having educational value. The Gary system takes advantage of this arrangement by having the children excused, at the parent's request, during free periods to take religious instruction. The class schedule provided that every child may have two

hours of religious instruction each week; this includes the high school grades.

It is important that the peculiar arrangement which prevails in Gary should be perfectly clear. It has been asserted often that the Gary school children receive instruction in religion; they do, but only so far as their parents send them to the church schools. It has been said that Gary has a system of public schools teaching religion or that religion is taught in the Gary public schools; either statement is entirely false. The public school system has no official connection in any way with the church school system. The public schools would go on with their program just the same if the church schools did not exist, as they did before the church schools were organized. The simple fact is that the churches have taken advantage of a unique and quite successful feature of the public school schedule.

The Gary church schools are working out a curriculum of their own; the leaders are awake to educational ideals in this field, and they are conscious of the practical needs of children. The methods of work naturally are correlated to those used in the public schools; that results in some correlations of materials and curriculum. But, in thinking of the curriculum, two facts have to be borne in mind: First, that these are the schools of a community; they have enough to do to give general religious instruction; whatever may be peculiar to each church can be taught in that church in its Sunday school. Second, that the scholars in these week-day schools are not the

same people as in the Sunday schools; they do include most of the latter, but they number many others. Rev. W. G. Seaman, the Superintendent, says: "A partial survey of the enrollment, made when it stood at 1,268 (that is about three-fourths of the total) showed that just 300 children did not know the religious preferences of their homes, and that 143 of those who gave a religious preference were not attending any Sunday school. More than one-third of our total enrollment was, therefore, of children who were getting no other religious instruction."

The pupils include Roman Catholics, Jews and many other faiths. It is evident that such schools cannot traverse the civil right; they do not use or depend on public funds in any way.

Financial support for the system is secured through the city organization which makes a city-wide appeal. The money comes from parents of children being instructed, from the local churches which raise funds or put the schools on their budgets and, to some extent, from general denominational boards which see the importance of this work.

One must not think of the Gary schools as unique altogether. It would be possible to obtain some free hours in the week's schedule wherever the community demanded it. And there remain also the hours immediately after school. Something of what may be done, on lines of religious instruction for elementary school children, by the use of the periods following school, is revealed in the experience of other cities.

III. NEW YORK CITY PLANS

Next to the organization for week-day instruction in religion under the church-community Board of Religious Education at Gary, Indiana, the various forms of work in New York will rank in importance. Here week-day religious instruction is promoted by an Inter-denominational Committee consisting of the most prominent educators in all the churches of the city. The types of classes and schools include a few on schedules similar to the Gary church schools, a number meeting on regular schedules after the afternoon sessions of the public schools, some private schools usually for children in private general schools and a large number of Jewish community schools principally on a religious basis. It is estimated that, amongst the Protestants, there are over 800 children of the Dutch Reformed church alone in week-day classes, 8,000 of the Roman Catholic, outside of the parochial schools, 25,000 in the Jewish community schools and 15,000 in private schools.

A number of churches in New York city conduct regular classes for their children on several afternoons of each week. Most of these meet about 3 P. M.; sometimes the younger grades are able, on the city school schedule, to meet earlier. Teachers are employed; but the schedule does not permit of full-time teaching. The lessons are usually independent of the Sunday school program.

The inter-denominational committee in New York is now engaged in securing funds with which

to make a thorough survey of needs and conditions in the city and, under the guidance of recognized experts, to prepare a series of recommendations looking toward a comprehensive, unified system of week-day religious instruction for the city and for the needs of all faiths.

IV. THE TOLEDO PLAN

Toledo, Ohio, has a plan in which the week-day instruction is promoted by the city Federation of Churches. The city Board of Education recently passed a rule that "any parent may request the school principal to permit his child to attend the classes in religious instruction one hour a week out of the school time." A postal card was sent to every family inviting them to enroll the children in the fifth and sixth grades, these being the only ones for which provision has been made so far. No fees are charged and enrollment is without respect to church affiliation.

V. OTHER EXPERIMENTS

In many places classes are conducted under the auspices of the Y. M. C. A. for boys and under the Y. W. C. A. for girls; usually these have been for high school students and are without reference to school training. The classes meet after the school, engage the boys and girls in leadership and follow simple biblical courses. Two new tendencies now appear; the organization is promoting, here and there, classes for the upper

grades of the elementary school, and the curriculum includes the study of religious problems of modern conduct and duty.

"Religious Day schools" have been held before the public school sessions in a number of communities. At Ravenswood, Ill., a suburb of Chicago, the classes were highly successful. The hour was early, but children attended with regularity. The greater part of the time was spent in worship; but this may be just as valuable a means of religious education as direct instruction in classes would be.

At Elgin, Ill., two schools of an experimental nature were conducted recently on Saturday afternoons, each school being equipped with a full staff of paid teachers and supervisors. The term was eight weeks in length. Each school had two sessions of three hours each, morning and afternoon, every Saturday. Of course, attendance was purely voluntary. And yet, with such a heavy schedule, on the recreation day, there were 139 enrolled in one school and 142 in the other; the attendance showed an average of 92 per cent in one school and 89 per cent in the other.

The week-end schools will seem to many to offer either a comparatively easy solution of the problem or, in other instances, a ready means of experimentation. In one comparatively small church in a Western state the pastor tried the Friday afternoon class as an experiment, inviting the lower four grades at their hour of dismissal, and the upper grades at their hour, which came forty-five minutes later. He was surprised to

have his class accommodations crowded and, still more, to have the attendance keep up through the winter.

Some other plans of week-day instruction may be briefly mentioned: First, the Community Summer School of Religion, or "Religious Day School," as it is often called. These schools have been promoted by the Rev. Howard Vaughan, the first being organized by him at Elk Mound, Wis. A special organization exists to foster these schools. These are conducted on very much the same schedule as the week-day schools through a part of the summer recess. Expert teachers are employed and the school is maintained by an interested group in the community. The work is graded with emphasis on story-telling.

The Daily Vacation religious schools, promoted originally in the congested district, have the possibility of adaptation to any community, offering regular school experience in which religious instruction predominates through the summer vacation. Their work is now being closely correlated to that of the churches, and the general promotion of the plan is in the hands of the church boards.

VI. ACCREDITED BIBLE STUDY

The plans of week-day instruction in religion which have been described above have been, almost universally, designed for children of the elementary grades. Yet the interest in the work of this kind has been greatly stimulated by cer-

tain practical plans which have been carried out by educators interested in the instruction of students of the high school grades.

The late Rev. D. D. Forward, then in Greely, Colorado, and Prof. Vernon P. Squires, of the state University of North Dakota, both worked out, independently, plans by which high school students might receive credit in course for work of a satisfactory academic grade carried on in their church school. Their plans have been tried in practically every state in the Union, they have been improved and modified and have been the subject of earnest study and hearty coöperation on the part of public educators. Two types of work now stand out distinctively; in both the underlying idea is the same, that high school students shall receive their biblical instruction in the churches during their high school course. The first plan provides that the work shall be standardized and its academic worth maintained by requirements as to the professional abilities of the Bible teachers in the church school, qualities of instruction, equipment and suitability of class room and content of the course of study; these are the classes which, on the whole, follow the Colorado plan. The other type requires a certain number of hours of recitation work, a certain number of hours of home study, a final examination, and the work is based on a syllabus of study; this, in general, is the North Dakota plan. Both plans are widely used in many states, notably in Iowa, Oregon, Indiana and Illinois. They have received valuable coöperation from the state or-

ganizations of public school teachers and general educators.

The high school credit plan usually provides to give for each year—forty weeks—of satisfactory work in the church-school course a credit, usually of one-fourth of a unit, on the student's high school work, so that he can secure one entire credit by four years' work. Some provide work so that two whole credits may be earned. So far, practically all the courses are purely biblical.

In some places it has been proposed to adapt the high school credit plan to elementary school children. The experiment is under way, or has been tried, in Oregon, Montana, Oklahoma, Alabama and Washington. It is predicated on the idea that advancement in the elementary grades is based on credit. But this is not the custom in many schools today. The principal advantage which would come out of the high school plan would be a sense of unity between the day-school work and the church-school work and, possibly, an added seriousness and dignity in biblical study.

VII. PRINCIPLES OF WORK

It may be worth while to consider a few principles with references to any plans of week-day instruction in religion and certain conditions which seem to be essential to success. The principle of entire independence of religious instruction from the state, from the taxing power, and therefore from the public schools should be main-

tained. It will be noticed that none of the examples cited depend on the power of the state or the public schools, that none of them are by the authority of the schools; they do not use the school building, its money, its staff or its civil power. Even in Gary, where there seems to be coördination, the church schools and the public schools have no official relations in any degree.

This independence does not involve the separation of the school teachers and superintendents from this work, except in their official capacities; as private citizens they may encourage and aid this work precisely as they would work with the churches in which they are interested. But the coercive powers of their official positions must never be used for the religious schools.

The next principle would be that if we ask for a part of the child's week-day program, we must make good with it, the work must be of the highest possible educational and religious quality. The week-day school of religion has to do two things: it must be educational and it must be religious. It fails altogether if it lacks either of these qualities.

Success depends on more than enthusiasm. One had better wait until the equipment can be secured, schedules arranged and workers secured rather than to attempt this work in a half-hearted, inadequate manner. A failure in a new field like this will set back the possibility of worth-while work. One must remember that educational work requires a specialized kind of knowledge; it does not follow that because a man is a good preacher

the Lord has endowed him with the educational specialized knowledge that others have had to acquire with long and painful effort. The pastor must be willing to be a learner before he begins on this new kind of work. It would be more than a pity, it would be a tragedy, if he should, by blundering, ignorant methods, even with the best of intentions, spoil the beginnings of a work so important as this.

Week-day instruction will take money. If the Sunday school has been worth anything to the church, then doubling the working capacity of the school by week-day sessions ought to double its worth to the church, and that ought to be worth a good deal of money. But that is not the main consideration; if we intend to give the child his rightful religious heritage and training, we must be willing to give more than words and wishes; we must be willing to pay all that a work so important needs.

NOTE: A full report of the New York plan will be found in *Religious Education for June*, 1919; reports of the Gary plan are also published in this magazine.

CHAPTER XI

THE SCHOOL AND PLAY

The fathers would shake their heads at some of the features of the new Sunday school, probably most of all at its attitude toward play and recreation. It has ceased to expect a child to be as solemn as an undertaker, even on Sunday, and it has taken a positive attitude encouraging play and directing and providing recreation through the week. Modern education has changed the attitude of the church and it has effected this chiefly by what it has been able to do with and for little children in the kindergartens and primary departments. The interest of the school in play and recreation is based on the fact that these are the most normal activities of a child's life and they are the ones in which he most freely realizes his ideals. Play is a child's idealization of experience. He plays that he is what he wishes to be. Even formal plays have this characteristic; they represent some situation that is ideal or that children, in their play, idealize. Team plays are also experiences in ideal social relations. Nowhere is the idea and mode of coöperation better expressed, nowhere can one more freely and helpfully sacrifice himself, and in few occupations

beside are there like opportunities for the abandon of entire self-forgetting.

All this means that play is a means of personal development and of social training. It is in itself a means of moral and spiritual training. Therefore, while it is true that play and recreation are highly attractive to children, the motive for using them, for providing for them, is not that children may be won to the school through these attractions, but that they may be trained through them.

Whatever the school does by way of provision for this free life of play ought to be well done, under intelligent direction, and as a part of the school's program. It ought to be made the especial responsibility of certain persons, a committee or a small group of capable men and women. The recreational needs of youth seem to afford just the opportunities for service for which men have been sighing in the adult Bible class. They would find joy for themselves, discipline for themselves and a field of service in planning and immediately directing all that may, for convenience sake, be grouped under the "Athletic Work" of the school.

ATHLETICS OR PLAY?

There has been a tendency to use the phrase "athletics" for the program of directed play in the church. This is rather unfortunate, for athletics usually implies a formal scheme of exercises for the body, or may have the wider meaning of intensively cultivated special physical abilities.

The work in which the church leads the child should be more free and spontaneous than gymnasium drills and more simple and inclusive than high school or college athletics. The principal purpose should be the encouragement of forms of play which will develop team coöperation, will afford the joy of free expression and exercise and will develop physical health, strength and beauty. No term seems wholly satisfactory; play appears to limit the scope and is likely to be attractive only to children; recreation is a less common word often implying an elaborate plan. Perhaps it is best to use both terms in the church so as to convey both to children and adults the comprehensiveness of the general plan.

Whatever the phrase may be the plan should include under one head all physical training and the direction of play and recreational activities. It should provide for the use of persons familiar with the modern methods of play to direct all the range of those church enterprises that are usually so puzzling to the pastor and the church school workers. Churches have installed expensive gymnasium plants, swimming pools, and lockers; they have organized ball teams, and a number have professional workers specially trained to direct these activities. But there remains over all such work a rather thick cloud of uncertainty as to its value, streaked with banks of suspicion here and there.

We all know that something must be done for our youth; we have learned that play is a real part of their lives, and so today many a church in village and small town is either trying to do

something in directed athletics or is wishing it could have a gymnasium or something of the kind.

It is well, first, to realize that we are not alone in an interest in this matter. Indeed, the interest of the church in education through physical training has developed slowly and long after other agencies have been in the field. Because of this awakened interest outside, there may be communities, though they certainly are but few, in which there remains nothing for the church to do directly. In such cases it is wrong to waste energy in duplicating forms of ministry, in providing overlapping and wasteful competition. The whole work is so great and the issues so grave that we dare not waste energies even for the sake of glorifying our own institutions.

But even where the community has other agencies doing good work in physical training for all its boys and all its girls, the responsibility of the church in this field does not cease. The important point is not whether we have a gymnasium or whether we have this or the other advertising feature of physical work or organization, but whether the work is being done and we are doing our share toward its full accomplishment.

THE GYMNASIUM QUESTION

"If we could only have a gymnasium for the boys, our problem would be solved." More than one pastor has said something very like that. And when the good brother hears that the church

over at B—town has been able to build a special plant for the recreational activities of young people, he liberates a sigh of intense longing; when he looks over the plans and pictures of such buildings, his desire and envy, happily innocent and free from covetousness, are none the less arduous. Now the question is: Is he justified in the assumption that a gymnasium would be such a highly valuable aid, so nearly a panacea? Or, better, is the gymnasium, as he has seen it over at B—town, just the best provision his church can have for her young people?

You cannot think very far into the work of the Sunday school without running into this question. All serious plans for the work of the Church for youth must face it. If young people are to grow as Christian persons, they must grow all over. The body must be trained, educated in the spirit of Jesus, to become the servant and instrument of the will of God. Nor does this physical work minister to the body alone; it develops the whole person by the disciplines and joys of the body. It seeks to insure control of conduct, love of noble ideals, willing service, social coöperation, and the development of the whole self on a high level.

There can be no other valid reason for any Church planning for physical training. It is true that other reasons are operative, but they are bound to lead to disappointment. Many, consciously or unconsciously, argue in this way: Boys and girls will play; they cannot be cured of it. The boys, at least, love sports and athletic contests; if

we yield to their inclinations and provide the facilities for gymnastic and athletic work, we may get hold of them and get them interested in the Church. To put it a little more precisely, we will bait our Church-membership hook with a gymnasium or with athletic sports. Did you ever see any fish stay on the hook of his own free will? Our modern young fish are wise and wary. If you are only baiting a hook, they will nibble away at the bait for a while; they will get as far as the gymnasium, but no farther; they will go "fifty-fifty" with you; you keep the hook, and they keep the bait.

A study of the gymnasium problem in Churches in every state persuades one that the most common cause of either success or failure lies in the matter of the actually operative reason for existence. You may call them what you will—play facilities, athletic, recreational—the big question is: Why do you have them? Unless you can answer that in plain terms that relate the work to the real program of the school, as part of the work of the Church engaged in growing youth toward godlikeness, it were better that you left the work of amusing the young to others. Use them as a bait, and you will find the expected process reversed; the fish will pull you into the stream.

This is a matter of interest to the small school as truly as to the large. Both deal with youth of the same period and the same inclinations and needs; both have the same purpose and program. The physical program of the Church's educational

work does not grow out of the congested city life alone; in fact, today the up-to-date city is likely to provide better facilities for physical training, so far as the formal kind goes, than the open country. The program belongs to the Church everywhere because we have the work of taking the whole of lives and leading them Godward. If the direction and development of play, the training of the body, the experience of happy social contacts and coöperation in sports and games, the development of a sound and efficient body that obeys the will and serves ideal ends is part of the making of a whole man, we can afford neither to treat the process as a device to some other end nor to ignore its possibilities.

THE PERSPECTIVE OF PURPOSE

The Church needs to see the place of physical education in the whole program of growing the full person, to cease to think of it as a concession to the playing weakness of the child, as a mere fad of the times or as a bribe to catch youth.

What, then, should we do? First, help our people to understand what physical training means in the program of education today. Perhaps we will have to help ourselves to know this first. It means that, since most people have bodies, and since the higher life functions through this physical, we seek to follow nature's laws, the divine laws, in the orderly development of all the physical powers in their relation to the person who feels and thinks and wills and acts; and we find

that whenever we follow these laws we are so in harmony with the growing young lives that they delight in what is being done. Youth plays because it is learning to live.

Then we must seek to discover what are the peculiar responsibilities of the Church in relation to physical training, and how these are related to the functions of the family and the school. We may well try to develop in our communities the different responsibilities and try to secure a coördinated program in which each will bear its part.

For the church any work of physical training, whether it be a gymnasium, athletic club, or play provision, must be under a purposeful program. At present it is something we do because we think it will pay, because it seems to be popular. Commonly, it is without conscious purpose toward the great plan of the Church to grow people into Christian character and toward usefulness in God's society. Many a fine plant represents a sad waste of money because no one has any real religious plan for its use. A gymnasium is not a means of grace unless it be a part of the plan of grace. It is not strange that, contrasted with the innocent envy of those who have them not, there is the earnest desire of some to be rid of them. Unless you know exactly what you are doing, you are likely to find yourself doing things you would rather not know. It may seem to be pleasant to boast that you have a fine gymnasium or splendid Bible class athletic clubs; but how will you look when One comes seeking for fruit on these trees?

What did you plant them for, and what fruit do you expect?

Then, too, by way of further general considerations, we have to determine our plans for work and our tools by the conditions in which we work, by the type of community life and the special needs of youth there. While we must profit by the experience of other places, all such experience must be modified by the facts in your own field. There are no ready-made, hand-me-down schemes; what you need does not come by wholesale. It will be much better to call in, even at some expense, some trained person, one who is really something of an expert, who can spend several days at least studying your needs and prescribing for your work. That may cost some money, but it is better to spend a little in getting started right than to waste a whole lot in going wrong. This matter is worthy of profound study.

IN THE VILLAGE SCHOOL

Perhaps the first duty of the village Church is to find out just what is being done in the direction and use of the physical and play life of its youth. Put down in black and white the results of a study of your community in this respect. Analyze the situation and discover whether the needs of all, both boys and girls, are being met; whether the available time of all is being wisely used; whether there are adequate facilities and wise direction; and, above all, whether the ultimate effect is toward right character—whether the pres-

ent program fits into a program of religious education.

Having carefully gathered the facts, let the people know them. We must develop a church intelligence on the place of physical training for youth—not the development of athletics nor the winning of pennants, but the concept of growing youth in character, in right living through direction of play and games and all recreation and physical activity. Then we can try to bring the whole community into planning for such a program.

COMMUNITY PLANS

In many places we will have to realize that we can do things together that we can never do separately. We must use as good common sense here as we have used in developing a general school system. Well might we all wait on the Lord for grace and sense enough to work together to control this wonderful play instinct, this vigorous activity of youth so as to grow our boys and girls toward God. Might it not be worth while at least to try, on the basis of an educated community sense of responsibility, some common coöperative, unified program of play and recreation for all the churches of a village? All together could have a trained worker giving direction to this enterprise.

The churches could work through a Christian Association, if only it would be a clearing house for them and not an agency and end in itself; if

it would be the real servant and common process of the churches. The failure to work on such a plan has been not all on either side; perhaps hitherto we have not been ready for it. But surely we ought to be. In any case the prime responsibility of the Church lies here, to see that somehow throughout the whole village life play and sport and games make for righteousness and are so directed as to secure their full religious educational value.

COÖPERATION

No other place offers quite as fine an opportunity to take a forward step as does the village. The churches are likely to be but few in number; the community is commonly fairly unified; there are certain places about which its life centers. It would be easy to make one of these centers the common clearing-house for all directed physical training conducted by the churches. Imagine something very like the Y. M. C. A.; indeed, why not the Association so broadened that the play and recreation of boys and girls, young and old, could all be "rounded up" here? It seems as though both the Association and the churches are missing a magnificent opportunity. How much all the churches of a village might do together through some one central plant! In many places the Y. W. C. A. is doing this sort of work in close conjunction with churches and for girls and women. Whether it shall be these Associations

or some other form it will not long be possible for churches to command community respect while they attempt to maintain duplicating, unnecessary plants which accomplish most efficiently a work that all together could efficiently accomplish at half the present cost. The play program is an immediately easy avenue on which to begin coöperation and combination for practical purposes. There is no divisive theology in play; there are no historic creeds to separate the volley-ball team into debating groups.

If the churches of a village could agree together on a program of play for the community, they would not only demonstrate the possibility of religious unity, that would not only furnish their people an experience that would lead to other forms of unity, but they would be able to dominate the whole play, recreation and amusement situation in the village.

There will still remain many places in which the Church must make a special provision for its own young people. Then be sure you have a program and not some advertised or popular specific. Specifics are bought; programs grow. A "physical plant" may only be a dead tree, cumbering the ground. The most common delusion is that a fine gymnasium, crowded with shining apparatus (dumb bells, bars, ladders, swings, etc.), will "turn the trick." And usually all that splendid outfit spells an expense so heavy that the village church gives up before it begins.

Even in the formal gymnasium the present ten-

dency is away from apparatus and toward freedom for games and play. Nearly every church can get all the best work that is now being done in physical training outside of any special building, right in its back lot, on a playing ground or, in bad weather, in a vacant hall. Get hold of that young man and that young woman who have had some of this work and give them a chance to do the very thing they would like to do in guiding boys and girls in physical development.

But the formal training is a very small part of the educational program in this field. Our larger task is to gather up, encourage, and direct the spontaneous recreational and play life. For young people playing together is learning to live together. At present they live more really in this area of experience than in any other. We would make that living a part of the training in living as religious persons. To this end we must know how play makes for character; we must seek to organize and direct play in healthful, happy ways, simply dropping out the debasing and developing the helpful. To accomplish such an end the village church needs more than sermons on "questionable amusements" and more than a sporadic Bible class baseball team; it needs a group of men and women who give themselves to seeing that all the boys and girls have the chance to play, have time and places, and have informal direction in forms of play that develop body and character. That involves not so much plant and machinery as planning and people.

RECREATION IN THE RURAL SCHOOL

Many assume that there is no problem as to recreation in the country church because the young people in the open areas have all the athletic training they need in their every-day experience. It would seem that when a boy gets up before daylight to do the chores, walks a few miles to school, and then loads up the crops or feeds the stock after school, he has had about all the athletics he desires.

Just you give the country boy a chance with a ball-club, even if he has done the chores, and see whether he can stand any more athletics! Moreover, the fact is, that for a very large proportion of the country boys and girls the days of excessive, wearying chores are past—would that a reasonable program of chores might return for all children! Not many of them are getting up before daylight; at least a good many of them are riding to the country high school in automobiles. They turn in many directions for guidance in the recreational life. They are as hungry for play as the city boy or girl. Life in the open may become as monotonous and as dangerous to body and moral character as life in the city.

The assumption that the city is the home of vice and the country the garden of virtue is not altogether supported by observed facts. There is just as much need for the discipline of the physical controls, for the training and mastery of the body which athletics should give in the

country as in the city. Hedge-rows do not change human nature.

What, then, shall we do for boys and girls in the country church? First, find out what they need. This is discovered by study in two directions: by a survey of the needs of young people and by a survey of the conditions and provisions for their needs in the community. The first involves much more than can be given even in outline here, and yet it is fundamental to any wise recreational work. Pastors and leaders must undertake it. They will find it helpful to associate others with them in this study. Why not tell some of your brightest men, or women, too, what you are doing? Get them around you to study the physical needs of young people. Two or a dozen together thus learning the basic principles will not only make better and pleasanter progress, they will be preparing that supporting body which the pastor or leader will later need.

The survey of the community will discover just what is now being done, how worthily it is done, what are the fixed programs of young people's lives, what are the hindrances and menaces and what are the coöperating forces and persons. Do not try to establish a program except as it is related to these facts.

DOING THE POSSIBLE NEXT THINGS

What next? Why the next possible thing. Do the simple piece of work that is possible under your ascertained program. Do not wait for an

elaborate equipment. It is the cup of cold water that counts; if you wait for a filtration plant and a serving tray the sufferer may die in the meantime. Especially in providing for the physical training of youth we will find that to begin with the immediate possibility, if it is a sane one, is to gather your group about you, to discover your leaders and to begin that spontaneous group organization which will be the principal factor in carrying your work forward.

Perhaps the immediate thing is a ball team. That is good in so far as it means real play for all; it will not help much, perhaps it will hinder, if it means a few star performers doing stunts for the glory of the place. But that of which ball games are a part will be your clue to really helpful athletic work, that is PLAY. Organized supervised play is the great opportunity for physical direction and moral, religious training. A gymnasium is only a mechanism for organizing the kinds of play possible to very large numbers and where the free games are impossible. The tendency is to take the trappings of formal exercises out of the gymnasiums and to use them more for play.

You have no special building; but you have the church yard, and the open road and the level fields. Now divide your young people up into grades according to the plays and groups of plays or games natural to each group. Then discover persons able to organize these groups and direct their play. Usually you cannot count on your habitual office-holders for this sort of work.

Get your imagination unlimbered and think of the young men and women who have not found a niche of service in the Sunday school and who would really enjoy such work as this. All these leaders should be led. Led of God first, for character is their largest teaching potency. Then led by the common purpose of the school. They should be organized into an athletic group which would meet regularly to agree upon its plans and to confer on its work. Be sure they have a program to follow, that they are doing more than amusing youngsters, killing time for them. They must have a consciousness of definitely seeking the religious education of youth through the disciplines and controls of his bodily life.

In the country, as in the city, too, the essential things are not buildings or apparatus, but vision of purpose and ability to discover and direct leaders. It is not worth while trying athletic work unless you see it as part of religious education, its program an integral part of the whole work of the church in growing Christian persons.

When you get that vision you will find, through games, hikes, stunts, drills, pageants, exercises and all that boys and girls love to do, the chance to secure their growth in wisdom and stature and in favor with God and man.

CHAPTER XII

ENGAGING THE CHILD'S ACTIVE POWERS

I. A PROGRAM OF ACTIVITY

Not only does the modern school encourage and direct the child's play but, for the same reasons that it sees in play a means of religious training, it encourages and directs the activity of the child in the school. The manner in which the school now accepts as normal the development of activity suggests the degree to which this school has changed from the time when the chief end of a school seemed to be the achieving of distinction as an institution in which activity never was permitted. That school endeavored, Sunday after Sunday, to pass the "pin-drop" test. Its attitude was that activity had nothing to do with religion; everything in that realm had been done long ago; even morality might be dangerous with its tendency to substitute works for faith. To put religion into action might promote pride in the flesh. The only exception was that activity might be a means of forestalling the devil who was always active, therefore one must give the child a task so that his hands might not be idle. But if a child could be found who did not need a

pre-empting task he was a saint fit for a Sunday-school book.

Somehow the program of inactivity never succeeded until people grew up and began to die. Especially it failed with children. Activity is as necessary to them as food; it is the means by which they learn and gain control of their powers. Modern education accepts the activity of the child as the means by which schooling becomes a real experience to him. It holds that nothing is known until in some sense it is experienced, until it is woven up into the real facts of life. It trains in the art of social living by the experience of coöperative activities. This is the new basis on which the modern Sunday school develops its plans of activities. They are not only means of learning through the muscles, not alone means of expressing that which is learned; they are the means by which children really live a life, by which they experience ideals in action.

II. CHURCH WORK AND EXPRESSIONAL TRAINING

Much that is being said about expressional activities seems to grow out of very mechanical concepts; much that is being attempted or planned in training for church-service has an equally mechanical basis. In the first case activities are designed and classified as series of things to be done, they are often trivial and even more frequently they are divorced from real religious motives; in the other case the purpose often looks no further than enlisting otherwise indolent per-

sons to do the work that now weighs so heavily on a few.

Rightly conceived service in the church has a large and useful place in the program of what are called expressional activities. That place can be seen, however, only when we understand certain general principles in the religious training of the young. The fundamental difficulty that blocks our progress in enlisting people in church work is a failure to see how such work is related to every stage of religious education. The two are not connected because we have so limited a plan of education.

A Sunday school or a church are not things outside the pupil's life which by extraneous applications do certain things for him; on the contrary they constitute a social experience through which he acquires the habits, the ideas and the motives of living in a religious society. They are the pupil's life for the time being.

Now the value of such social training as the school and the church afford depends on the extent to which one participates in their life. The experience of society gets over to us only as we experience what it experiences, as we do its work. Social training must include doing one's full share in social activity; it must include active participation in the life of the group. This is the kind of training that every child needs in religious living.

The child's training, or the youth's, in the work of the school and the church are not merely designed attempts to prepare him to be useful as a

church officer in the future; they are an essential part of his experience of participating in the full life of his religious social group. Whatever keeps these growing persons from a share in the actual work of the school and of the church deprives them of their rights. Somehow we must swing the emphasis from the right of the church to be sustained by voluntary labors to the other side, the right of all, especially the young, to actually experience the work of religion, to a share in the real life of the church.

We have a similar situation in our families. In some homes mistaken indulgence shields children from any sort of domestic duty; in others domestic tasks are assigned to the child as the contributions he must make to family support; but in others, where thought is given to children's real needs, the child is gradually admitted through the experience of activity into full social sharing of family life. That experience is the most vital, helpful part of his education. It trains him in life as self-giving service; it establishes habits of social usefulness; it prepares him for his own home-life later and it makes real the sense of belonging to the family group.

On the basis of church-school life as a real social experience, we must give each member a share in the active life of the school. The same principle will carry over into all the life of the church. It is a principle that can only be applied where the school and the church are seen as a religious society, and as a society which is religious not in its aim alone, but essentially in its

nature. It is religious because it is seeking the fulness of life for all, and it is determined in its methods by the needs of lives, by their ways of growth and their spiritual possibilities.

That means that in order to have real expressional activities in the school we shall think of the school as an experience of life. The pupils will not be the submissive recipients of such instruction as we design for them; they will be the active factors in an organized life. That does not mean that the form of life will be designed by them altogether. It means real democratic experience in organizing religious living.

III. TRAINING IN DEMOCRACY

The first step of participation will be the child's natural learning to live the life of his little group, his class. At the very beginning, all in the group must become accustomed to think of that group life in active terms. So long as we continue to organize and conduct Sunday-school classes on the over-head-absolutism, pupil-passivity plan, we will have adult church members habituated to passivity. Habit as to participation begins early.

The younger classes of the school have much to do with determining the character of adult church life. At present many of these classes have no opportunities for social experience, no chance for the child to participate because, first, their programs are rigidly set; no initiative is encouraged; second, their group experience is limited to a single short period devoted to a set

program of instruction and, third, the instruction has little, if anything, to do with what the pupil might do as an actual experience in the group. The basic need, in order to train persons to a life of active participation in the work of the church is early training and experience in the entire social life of the church group which we call a Sunday-school class. That sort of experience would mean freedom for children to plan more of their own work in the department, the encouragement of initiative in the group, developing responsibility on the part of pupils for the property of the group and of the school, developing ability to carry on the necessary work, such as care of books, papers, pictures, chairs, provision of flowers and decorations.

The principle works out with especial significance in the conduct of worship, where children not only select the hymns, but prepare their own prayers, their class prayers, their orders of reading, singing and other exercises. This is a type of real social experience. In the degree that anywhere the actual life of the group is self-directed activity, real voluntary workers are being trained.

IV. THE PRINCIPLES OF ACTIVITY

But in order to prepare a program wisely directing activities it is necessary to understand clearly just the function of activity in the development of a religious life, in realizing the purpose of the school; it is necessary to look into the processes by which we promote religious growth

in persons. One speaks of growth in natural terms without at all losing sight of the fact that "it is God that giveth the increase." Our concern just here is only with those processes for which we are responsible.

1. *Christian character grows under social conditions.* This is true because that which grows is the life and powers of a person, and persons grow only amongst persons and by personal influences. Social conditions for the growth of the religious life are afforded by the church. Here character is stimulated by being associated with fine, noble, and elevating persons. Persons grow by the very fact of belonging to and mingling with the group of those who seek richer and more godly lives. Further, this social group, the church, impresses, moves, and guides other lives by many means, by the inspirations of worship, by the stimulating, guiding teaching from the pulpit, by regular instruction, by associated work. Out of the social life rises all effective instruction. The activities of a church are the means by which its social forces reach the lives of its own people and influence them.

2. *Christian character grows by active response to its society.* In a society lives are influenced only in the degree that they react to whatever stimulus is offered. Persons grow in a church, not alone in the degree that the church is active for their good, but in the degree that they participate in the active life of the church. Activity is simply life putting the ideal or the

idea into reality, realizing it in need. Until that is done, ideas have no real value to those who hold them. Experience is simply normal participation in the life of the social group to which we belong. Through that participation we really share the life of the group, and so receive life from it. The measure of the value of church relations is that of reality through active participation. This applies to the life of every part of a church, to relations in a church school for children as well as to the relations of adults. *If the child's life is to grow in the society of the church, the child must be offered normal ways of sharing that life through active participation.*

V. THE FIELD OF ACTION

The child's activity, then, is not some scheme of occupying his energies to keep him out of mischief; it is not some device for pre-empting his powers lest Satan find some mischief still for his idle hands. It is simply the child living in the full social relations of his group, which is usually the church school as a part of the church. Here activity will mean a share in maintaining the worship, the services, the group relationships, and the full ministry of the school. It will mean a share in carrying out the program of the school, as a part of the church, to grow Christian lives and to cause conditions to prevail in the world favorable to the growth of such lives.

But all lives are in real and continuous rela-

tions to a wider society than that of the church, the society of the world itself, and this society is tremendously potent in developing character. Lives are *growing all the time* as they are stimulated by their environment. The church school, at its best, controls but a very small fraction of the whole circle of a child's life. For longer periods, and in even more intimate relations, he lives at home. For longer periods he plays in playgrounds or on the streets. For much longer periods he is with his school group and under the influence of civil institutions. All this time he is growing, and it is exactly the same person who is growing in this larger life of the world as in the life of the church school. Character is being determined in one as truly as in the other.

The same laws of life development hold in the life of the every-day hours and experiences as hold in the life of the church. Character grows as the person participates in the life of this larger social group. But the great difference lies in the fact that the specifically religious group is organized for the specific purpose of growing religious character—at least it ought to be—and the larger group is not commonly conscious of any such dominant purpose; frequently it seems to be wholly unconscious of the fact that wherever lives are, whether in school, home, street, factory, store, picture-show, or play, there, by their very activities, character is being determined, or, in other words, souls are being saved or lost; life is growing up toward God or dying down away from him.

This social whole of life is like a soil in which souls grow. It is our imperative obligation to make that soil fit for souls, to make this world the kingdom of our Lord and his Christ. That comes, not by wishing it were done, but by working to do it, by praying with heart and also with hand. The need for this work makes the world the great field for religious activity. Even very young people can have a share in this activity; they must have it if they are to live in normal religious relations to their world. They will want to do something, not as reformers who would set a world right so much as those who, seeing the world they know as the home in which they live with others, will seek to make it more like the home of a happy family, the family of their father God. Whatever children are led to do in service for the larger social life must be as natural as what they do in their homes, making them happier and brighter in love for their brothers and sisters. Giving to social causes, participation in "relief," service for the sick, or whatever it may be, must be not an external ministry to others, a kind of religious snobbery, but simply and naturally a part of the life of the world, doing their share in the world's work, just as they would—or should—do their share in the whole life of a home.

The dual processes are working in all this; the life is finding itself through activity, through normal expression in deeds of its dreams and ideals, and at the same time it is making for itself and for

all others the better and more favorable environment; personal character is growing under these social relationships and a world of conditions favorable to the religious life and society is being created. The very needs and demands of life call out the activities which develop lives.

Whatever forms of "activities" are planned in the program of a church must be tested, indeed must be determined, by their natural growth out of the general program of the church—growing Christian people in a Christian society—and by the natural social needs of these people. Mere schemes of activity will not work. To have value any activities must be real, must be a normal part of life itself.

In urging the provision of activities as a part of the program of religious education in a church we are not proposing anything new or anything extraneous to the normal life of a church. Rather we are seeking to make clear what is actually going on wherever churches are really discharging their religious functions. They are growing the lives of active persons, and by directing action toward the realization of the divine ideal in the church, in world conditions, and in the social order, are carrying forward the two great processes —persons growing more godlike in a world more fully doing His will—toward the one great aim of the kingdom and family of God.

VII. DIRECTING ACTIVITY

Accepting the principle of the leading place of activity in the program of the church school, what

steps should be taken to develop and direct the activities of children? Two things, at least, are necessary: First, to develop in all teachers and workers an intelligent appreciation of the function of activity. Second, to commit to a special group the special study of this subject so that they will develop opportunities for general activities and special forms of service.

The first method suggested is of prime importance, for all forms of activity must have real and natural connections with the general life of the school; they cannot be set off in a department by themselves or have a special place in the time schedule. The teacher will be the guide into activities that really express the ideals that develop in the class. The class will be an active group engaging in enterprises under the guidance of the teacher. One must never separate activity from the purposes of instruction.

The work for the special group will be that of preparing the way for and supplementing the services of the teacher. They will constantly watch for opportunities of service which children may render; they will maintain a perpetual survey of the church and the neighborhood with this in mind. They will prepare lists of special opportunities. By making a specialty of the subject they will be prepared to advise teachers who may come to them with class problems in this field. When the teacher is organizing the class for some enterprise, something the class will select as a purpose and which they will do together, the com-

mittee on activities ought to be able to give expert advice to the teacher.

This committee would also act to grade and coordinate the more formal activities of pupils. Some overhead direction is necessary, especially when the forms of service rendered or work attempted enter into the organization and activities of the local church. It is necessary to have coordination lest all the classes should be moved to fill the pulpit vases with calla lilies on the same Sunday.

The special committee can render other valuable services. They should be the means of stimulating the teacher's study of this subject. They should be able to bring the latest light on this matter to the entire school. They can save activity from running into ruts. Sometimes those ruts are exceedingly narrow; the mention of flowers for the pulpit suggests the tendency to set limits in ecclesiastical routine. Teachers and pupils, both, keenly need the consciousness that religious activity is any activity which is prompted and guided by the religious spirit. It is the living of an active life as a Christian person. Somehow this is what the school must help the child to discover, that religious service, religious activity is that which goes on all the time in the life of an active person, that the "expressional activity" of the religious life is not some special deed, such as carrying provisions to the needy, not some "holy" act, as making an altar scarf, but it includes these and goes on to include all action, so that what-

ever I do is an activity of a religious life. Thus the school, through activity, must carry forward and extend its work of training in religion into all the life and through all its hours.

CHAPTER XIII

THE LIBRARY OF THE SCHOOL

Frequently the school library is a good deal like the buttons on the back of a man's coat; few have the courage to cut them off and few know why they are there. A library that is not a necessity is a nuisance. A library is a necessity when it has a worth-while purpose.

The school library is simply the extension of the great purpose and work of the school into the leisure and study hours of the pupils' lives by the vehicle of reading. It is the church reaching out her arms to guide the thinking, stimulate the imagination, enlighten the minds and form the wills of her people, especially the young, through the printed page. Young people will read; their reading determines what they are in no small degree; the church must determine that reading as far as possible. This necessary service takes on three aspects, furnishing the material, stimulating its use, and so guiding the reading as to secure the largest possible results in religious character and usefulness.

WHAT EVERY LIBRARY SHOULD SEEK TO DO

The first aim of every library will be: to see that no person, young or old, in the care of the

church is destitute of the reading material which they need for their religious development. Whether you have a public library or not this responsibility will exist. The church will recognize the good work of the public institution and will coöperate with it to the fullest possible extent; but she cannot leave to that institution the spiritual welfare of the people. A true "library" is something far greater than a collection of books; for the purposes of the church it is an organized responsibility for the reading of the parish. If the church is responsible for the spiritual welfare of the people she ought to know what nurture, or poison, they are getting through reading.

Second, the library will be the agency of the church promoting religious education through reading. The library, in this wider sense, will be the group in the church caring for religious culture through the printed page and the related story. Next to securing material sufficient for present demands the library will seek to develop the demand; it will seek to have every person who is able to read enrolled on a list of readers. It would be a valuable and a fascinating task for some young people to prepare a list of all the people in the parish and to try to keep a record of their reading. Why should not a church seek this standard: every member reading at least three really worth-while books in the religious realm every year and every reader (including those not in membership) reading something which will make his life better?

Third, the library will seek to furnish every worker with the tools, now existing in literary form, for his work. It will also seek to furnish those who are yet to be workers with the means of their preparation. The school library is the church library; it is the training library more than the entertainment library. If the church would have workers she must equip them. Volunteers have a right to demand of the institution which they serve such assistance as they need. We have no right to criticize their work until we have made it possible for them to do it aright. Something will be said later as to the material which should be in the worker's library.

Fourth, the library will use a wide variety of means, all the methods of the modern city library, the story hour, pictures, exhibits and book contests, all will be brought to serve the common end of growing religious character.

Fifth, the ideal library will make the most of its community opportunities. Where there is a good public library the function of the church library will be largely that of coöperation, suggesting good religious books, guiding the school pupils in their reading and aiding the public library in securing the highest possible character results. This will not mean the elimination of actual library work from the school.

The aim of this library, dominating all other considerations, will be to bring to all, young and old, the aims, ideals, motives and methods of the teaching and work of Jesus through the printed

page, the magazine, the book and picture, to make literature a means of life eternal.

WHAT SHOULD BE IN THE LIBRARY?

Just what material should be found in a school library would depend principally on the purpose of the library, on just what the school expects to accomplish through it, and that would depend on the environment of the school, on the community it was serving.

There are at least three types of school libraries: First, the *general library,* designed to meet all the literary needs of its own community, second, the *library complementing* an incomplete public library, and, third, the *library coöperating* with a public library. The recent development of public libraries in cities and larger villages has reduced the necessity for the first type, the one which used to be the prevailing type. Yet there remain many smaller villages where the church must render this community service and accept this responsibility. It presents a great opportunity, a splendid chance of service.

A general library should contain three distinct sections, in the following order of importance: (1) books of general literature chosen because of their power to inspire, enlighten and lead lives; (2) books on methods of religious work; (3) books on specifically religious subjects, including the work and principles of the church maintaining the library.

The first section will include the great literary

classics, the books without which no life is really furnished. There is no need to secure the latest, ephemeral books; too many look on a loan library as a plan to save idle readers the price of each new sensation. A good library will minister first to children, on the principle that, if you rightly educate the child's taste the adult will buy good books for himself. To guide in the selection of general books for children one might consult "A Mother's List of Books for Children" by G. W. Arnold, or "Fingerposts to Children's Reading" by W. T. Field. For shorter lists see the required reading in English under the curricula of the school systems of the different states. But, in practice today, it is seldom necessary to compile the lists of classics for such a library; it is better to enter into relations with the nearest city library for the loan of these books on the travelling plan or for the establishment of a branch library.

The section on *methods of religious work* is most important. Whatever other sections the library may have this will be the most valuable one. The duty of providing these books must fall on the church. Whenever the church asks for volunteer workers the least it can do is to provide them with the tools for their work. The demand for greater efficiency means that we must give workers a chance to study, to know what is being done in other places; we must put into their hands the human means of attaining efficiency. Until that is done we have no right to criticize them for failures and short-comings in their methods.

Every church-school library then must engage in training workers for religious service by means of the right books.

The workers' library should be placed for ready reference. The books should be divided into sections approximately as follows: The Bible; Religion; Christian Theology; The Church; General Education; General Works on Religious Education; General Works on the Sunday School; Psychology of Religion; Pedagogy and Method; Departments (one section to each); The Family; Boys; Girls; Recreation; Social Studies. These divisions will be sufficient for a relatively small library. It would be no mean beginning to have four good books in each of these sections.

The sections should be plainly labelled, and arranged with the more comprehensive, practical books set first in each. If the school must build the library gradually then let the first two books in each of the topic-divisions above be first purchased. A capital selection is published by the Commission on Religious Education of the Northern Baptist Convention. This list and a smaller one may be obtained at the office of the Religious Education Association, 1440 East 57th Street, Chicago, Illinois.

The third division, books on general religious subjects, is the most difficult to choose. The purpose should be that the youth in particular should know the great facts and ideals of his faith. It should include the standard works on biblical knowledge. By standard works we mean, not simply those that are sold in sets, nor even alone

those sold with the imprint of our own church, but those written by recognized authorities. For example, the work of George Adam Smith in biblical geography is essential to any good library, public or private. Let the committee have clearly in mind the needs of young people and the determination to secure for them all the light possible on the word of God.[1]

THE CITY SUNDAY-SCHOOL LIBRARY

Is the library in the city Sunday school to be an historic memory only? The rapid development of the public library has been accompanied by the decadence of the church library in the same communities. The former has done its work so well that the latter—really its forerunner and parent—now appears to be unnecessary. Scarcely anywhere do we find an efficient library in the plans of the modern religious school. But, if we believe that the school ought to use every agency of extension which it efficiently can control, we ought to ask whether the school library is not such an agency.

It would not be worth while attempting to revive the church-school library unless we really need it and unless it can accomplish certain ends which are not already being accomplished. The question is whether the public library is able to

[1] For exhaustive lists of books in these fields see the bibliographies on the Old Testament by Prof. J. M. P. Smith, on the New Testament by Prof. C. W. Votaw; for a shorter popular list see the American Library Association's list under "Religion."

minister to the community in those spiritual needs which may be met by literature. The former has certain limitations at points where the latter has advantages. The public library, which is usually a public institution, has in its support and conduct the limitations inherent in all public agencies. It cannot serve any one faith or any one church alone. It is usually very careful to avoid denominational bias or leading in its selections of religious books. Indeed many libraries are so nervous on the subject as to exclude all religious books, confounding religion with sectarianism. This timidity is especially noticeable in books and work for the young. The library seldom attempts in any way to teach them religion, although some of its books for children have large religious values. As an institution it is unconscious of any direct responsibility in this respect. This is not said in criticism for it is a condition unavoidable in any public institution.

On the other hand the church school is a private institution. Its specific purpose, of the religious development of lives, gives it a direct religious responsibility for the young. It not only may but it must see that their reading is directed for religious ends; it must see to it that through reading, just as through class teaching, they come to know life as a spiritual matter. The direct selection of books and the promotion of their distribution with a view to the religious needs of readers is a service for which the home and the church are responsible and which these two agencies best can render.

The church-school library has advantages of individual contact. The public library deals with the community as a whole; the church-school library deals with a special section of it. The work of the latter becomes more direct and personal; it may be specialized and made individual. True, the public institution of a modern type tries to come as close to its people as possible, but it cannot know their individual needs, it cannot follow a book into the homes nor can it review its teaching personally as can the church school through its teachers. A church school forms an ideal social unit in which the ministry of a library to the religious life by literature may be promoted and directed.

The church-school library is a convenient type of localized work. It brings the library closer to the people. The modern public library welcomes to its aid all smaller libraries when they are efficiently conducted. It does not regard them as competitors. It knows we cannot have too many agencies for the provision of good reading and its promotion. It will usually plan methods of coöperation, provided the smaller library will do business seriously.

The truth is that city library work today needs closer contact with the people. We need more small libraries. Just as the schools must be scattered through the city so should these other agencies of education be brought nearer to the different community groups. Much has been accomplished by branch libraries and by distributing stations. But there still remain many groups who

do not use the public library because of its inaccessibility. An ideal would be: at least as many libraries as there are school houses. But in order to minister to community needs it must be evident to all that the small local library is doing business seriously, that it is just as efficient in its sphere as the larger library.

Just there lies the crucial question: can a church-school library be efficiently conducted in a city school? Certainly it can, provided the school is willing to take this opportunity with a seriousness worthy of its possibilities. The church-school library usually fails because it is left to run itself. No one thinks it is worth working at. The books are not selected, they are bought wholesale and haphazard. Pupils' selection is usually without guidance and book distribution is crowded into odd moments of an already overloaded program. The library itself is never really open and it only distributes once a week. The librarian is regarded as a negligible officer receiving neither counsel nor encouragement.

An efficient church library will be first of all *backed by the church* realizing the immense possibility of this opportunity of instruction into homes and leisure hours. The church will see that this open door must be entered and will not hesitate to furnish the necessary money and facilities.

A library if it is to be worth while needs just what the public library has: *men and money.* Almost all the public institutions are supported by taxation and few are they who complain of the

financial burden of their support. Yet we hesitate when it is proposed to spend money on a church library. We suggest that the funds should be secured by a concert or entertainment or some other form of anesthetizing the money nerves. Then the church-school children must give the entertainment. In other words the church, as the spiritual parent of these children says, "Yes, we will feed them provided they will earn the money to pay for the food." Fond parent; does she wonder later if many of these children are lacking in affection for her?

It is hardly wise to attempt a city school-library unless it has a place in the church budget. A place in the budget depends on a recognized place in the business of the church. Let those who believe in a library plan its work in detail and be prepared to prove to hesitating church officers that the library will actually serve the business of the church in definite ways.

Such a library will, second, seek to *supplement or complement* the work of the public library; it will not duplicate it. It will not fill its shelves with the same kind of fiction to be found in the other library. It may properly call attention to all material in the public institution which will aid in its own purposes of character development. It may properly bring its influence to persuade the public library to secure a due portion of religious books. It may establish a branch public library in its own walls and so render a valuable service. But it will specialize in its ministry to the religious needs of its community. It may

well call into counsel the experts of the public library to aid in its organization and management and especially to aid in the selection of books.

Third, this library will *furnish the tools for its own workers.* It will have a strong section of reference works and of books on the methods of religious education.

Fourth, it will *magnify its mission* by making its purposes and its opportunities known to all the church. It will do this through the church services, special bulletins and by the coöperation of the school and its teachers.

Fifth, it will serve as *a community center of reading.* The room should be open often, as Sunday afternoons and in the week. Much that has been already suggested for the rural library can be done in the city. The times for distribution should be for at least thirty minutes before school, thirty minutes after school and at other times of week-day openings. This will involve the use of a larger working staff, and where or in what way could they be better employed? It will afford new opportunities of service for young people who are craving work.

Sixth, this library will *use every possible means of extension,* circulating pamphlets, periodicals, pictures, phonograph records and music, making itself a clearing-house for the best things of religious art and literature. Here is the opportunity for an enthusiast who can see it, who can be left free to organize and direct this service and

who will have the support of the school and the church.

THE LIBRARY IN THE RURAL CHURCH

Looking over the books of a country school-library recently, one soon discovered why it had been pronounced a failure; it consisted wholly of curiosities of old-time literature. It was evidently a relic, and any attempt to use it today would be based on the foolish, yet too prevalent notion that country people either do not know what they want or do not want what they ought to know. If we compare the people of the city and those of the open country we will surely find a higher average of intelligence in the latter. Therefore the rural library ought to be a good one.

In facing problems it is worth while to make an inventory of the advantages. A pessimist is one who keeps his ledgers only on one side. The first advantage is that people in the country have larger *opportunities for reading.* Not that they have fewer working hours; by no means; but that they have fewer distractions outside of those working hours. When the long evenings set in they do not find the motion-picture just around the corner; it is often difficult to visit with even neighbors, and folks gather about the lighted lamp and reach out toward the wide world opened by reading.

The rural church is the one that most easily justifies a library, for this is a form of *needed ministry to its community.* Good books populate

the country side with great souls; they bring the great thinkers into the homes, just as city folks may occasionally go out of their homes to hear them in the churches and halls. Where the leisure exists the country church has a splendid chance for valuable service in promoting good reading.

The true rural church, loyal to its mission, today sees itself as *servant to the whole country side.* Its library goes out into that life like arteries of vitality to cheer, stimulate and educate. If you know how papers and magazines are welcomed, devoured and cherished in the farms and rural homes you will realize how the church serves its people and earns their gratitude by providing a supply of good reading.

The contents of the rural library will be *determined by the needs of the community.* The first need will often be stimulation to the joy of reading. This will take two directions, first, *follow up the reading of the school children;* find out just how far the school takes them and before the reading habit has been allowed to die see that the kind of books that would come next are in the hands of these young people.

Next, *help older folks to regain the reading habit.* Try to get them to see that newspapers are only a convenience, but the soul in a book is a necessity; lead them on from the ephemeral in magazines to the permanent and substantial in books. This will mean that at first some books must be selected that come rather near to the brevity of the magazine. It will also mean that special steps are taken to get these folks to know

more than the covers of books. Try giving readings from great and simple classics, stories preferably at first. Call your people up on the telephone and ask, with the zest of a new discovery, if they have found the pleasure you experienced in a certain book. Keep on bringing the joys of books to their minds. This suggests a general principle that holds for all libraries, that only one who knows and loves books can lead others to them, only a book-lover—not a bibliophile—can make a real librarian.

The *special interests of rural life* will also determine the books in the library. They should include books which directly aid the life of the people, books that deal with the farm and country-side. The church is not falling from its high mission if it serves the community by supplying books on scientific, practical farming, dairying, gardens and forestry. Books of outdoor recreations and sports should be included. You will find these people are naturally interested in books that deal with the outdoor life of the Bible, the scenery and especially the plants and animal life of biblical lands and times.

All this does not for an instant assume that the level of reading in the country is lower than that in the city. Indeed you can usually count on a lower percentage of light fiction in any rural library; and you will need to include, along with the serious, practical works mentioned, the best literature available. Nor should the shelves be depositories for the out-worn junk of city li-

braries. The town church cannot play Lady Bountiful with old clothes for country minds.

Some special methods of library use are possible in the rural communities. Arrange your library if possible as a rest and reading room, helping to make the church a real social center. Have it open as much as possible, especially at times when the folks come to the center. Foster the habit of reading there and the habit of carrying home a book with the same pleasures that new goods and groceries are carried home.

Try a *meeting in this library room* at regular intervals when some one will talk on books and reading, when a reading may be given or the evening spent in a discussion of a book which has been generally read. Such a meeting might develop into a reading club; but keep the gathering open to any who would come. The children may be gathered for story hours, in the library, just as school is dismissed.

Neglect no opportunity of *maintaining contact* with lives by means of books. Use the telephone and the county papers to advertise. Use the rural delivery to circulate. Take advantage of the neighborhood gatherings and journeyings of country folks to the church center. Keep the books going; if they are worn out in service you will have developed appreciation ample to buy new ones.

Enter into the opportunity of your rural life by *socializing the library.* Seek out every way possible of making it of service to all the people, helping them to think of it as a center from which

flow out streams of pleasure and helpfulness. It is doubtful whether any other situation affords finer opportunities for the usefulness of the library.

And now we can imagine some one saying, All this sounds like advice and plans for a general library, rather than a church-school library for children. Well, if ever the library ought to be general it is here. After all is not the opportunity of the church-school library just that of *the school reaching out, by extension work into all the homes and all the leisure hours of all the community?* This is especially the social religious opportunity of this library.

THE CHURCH-SCHOOL LIBRARY COMMITTEE

Many libraries die for lack of any management and others from excessive management at one particular point. But the highest mortality is due to a combination of these two causes; a total neglect of some duties of management with overemphasis on others. The popular idea as to a church-school library is that the duties of the management are discharged as soon as three things are provided: books, facilities for receiving and disbursing them and space for their housing. This requires relatively little management and, save for the selection of books, when once a system has been established for their distribution and return, the management committee might as well resign and let the library run itself.

But a library is more than a warehouse of

books, and it is more than a banking system of books. The modern library exists to stimulate the use of books, to cultivate tastes and to guide reading. It is likely to interpret its function still more broadly, so that public libraries keep and loan musical records for piano-players and phonographs, conduct story hours, hold exhibits of pictures, of illustrations of commercial processes, and, by every means in their power, minister to the needs of their constituencies. Public libraries are increasingly conscious of a definite mission. Once they were dignified repositories of books appreciated by the few, now they are missionaries of the joys of literature to the many. They advertise, agitate and stimulate.

A school library with a mission will need a special committee of management animated with the missionary spirit, clearly seeing the printed page, the appeal to the eye, as the great opportunity of reaching the mind and persuading the judgment. It will be as zealous to teach, inspire and stimulate lives by this means as others are to do the same by the spoken word. Perhaps for the working basis of their mission their conception of a library will go farther and will include in the field of the library's instruments whatever can be used to develop the religious life in a form that permits of public distribution and of repeated use, so that the library might include musical records, pictures for loan and even toys and games. The public library at Evanston, Ill., has a large collection of records, with a player piano, in a special room; the records may be loaned.

The committee of management will think of its duties just as the general manager of a factory or store would think of his duties. If he is worth his wage he will not need to be told that he is engaged not to hold the business at its old level but to promote, advance and extend it. He must make it grow. He is more than the safety-valve or the controller on the engine; he is the engineer. The business of the committee of management in the library, or the "library committee" as it is usually called, will be to devise the plans by which it may serve the purposes it holds in common with the school and the church, to select the materials by which it may best serve these ends and to direct its activities so as to render the largest possible service.

There are then three duties which the committee may readily set before itself, first, *planning the ministry of the library to the community,* second, *selecting the materials which the library will use,* books, etc.; third, *management of the details* of storing, receiving and distribution. Probably it will be found that the simplest division of labor will be under subcommittees on Propaganda, Accessions and Management.

The Committee on Propaganda. The first of these committees will be the most important for all else will depend on the special activities in which this library is to engage. As suggested in the first section of this chapter these activities will depend largely on the type of community to which the library is to minister. Therefore the committee will determine, first, what the needs of the

community are and how the library may aid in meeting them. It will also determine its field as it may be limited by the work of other similar agencies, such as public libraries, already at work.

Then this subcommittee on propaganda will make a careful statement of the kinds of material needed, passing this over to the subcommittee on "Accessions" for their guidance in the selection of books and other material. Next this subcommittee will come to the task at which it must work all through the years, that of devising plans to enlarge the ministry of the library. Perhaps its most difficult task, the one calling for most imagination and courage, will be that of stimulating the habit of using the library.

Stimulation will lie in two directions, at least, first, that of encouraging the use of the customary material of the library, books; second, that of adopting and discovering new methods, other than the circulation of books, to accomplish the general purpose of the library which is surely the nurture of the higher life of the spirit by every kind of teacher and guide which can be taken into the homes and the leisure hours.

Stimulate by advertising. Let the pastor advertise by direct endorsements of special books, by incidental references to good reading, by inquiries and suggestions in the course of his family visitations. Let the Superintendent advertise from the desk, in any church publications and by suggestions to teachers on their reading. Let the teachers advertise; tell them what books to recommend to their classes; urge them to come

into the library and select books during the week. Let the books themselves advertise by inviting pupils and people of the community into the library to spend as much time as they will there. Whenever possible follow in this library the open-shelf plan. Get people accustomed to seeing and handling books; let them know them, not only by catalog names but by sight, by examination into contents. Let the committee advertise by posters, placards and by reading notices in the local papers. Often the publishers will be glad to send attractive posters of new books. Space does not permit to give details of all the plans this committee might use; reading circles, special readings, excerpts from striking passages, all the devices of the up-to-business public library.

New plans of service demand courage, but this committee must not be afraid of new methods, provided they are to be useful. Keep in mind that this library is to be the school projecting itself by any suitable portable means into homes and leisure hours. If the library could lend to every family having a phonograph some of the best religious music we could soon write our happy obituary notices of the too-popular ragtime which bears the name of religion and disgraces it. If the committee could lend good reproductions of great religious paintings how many families would be inspired to substitute pictures of value for the prevalent meaningless chromos!

The committee on Accessions has the duty of keeping the tools of the library up to the effi-

ciency standard. It will be watching all the time for the right books. The selections will not be hastily made once or twice a year, but members of the committee will ask publishers to send them their announcements and will be compiling their lists of proposed additions all the time. Do not confine yourselves to a few publishers; all makers of books are glad to send you their announcements regularly if you really intend to exercise discrimination in selection. As the needs of the community are reported by the committee on Propaganda this committee on Accessions will be able to go over all the field of available material and make suitable selections. The unfortunate and lazy custom is to order church-school library books in a hurry, from a few lists furnished by denominational houses or by some publisher who has offered a gambling discount.

This committee will need ability to refuse; publishers know the laziness of Sunday-school library committees and succeed in unloading trash on them in many cases. We have long since passed the day when anything in print would do, when the ignorance of Sunday-school pupils made the preposterous, milk-and-water, goody-goody book acceptable to them. This library is in competition with a world of books in a reading age. True, people read too largely the froth and scum of the daily press; but the merely trivial, the wishy-washy will not compete with it nor eradicate the perverted taste. This committee should consist of people who know both books and the youth mind of today, and, also, those who know what

the ideal aim of the school is in religious education.

The work of *the committee on Management* is that of the direction of the actual work of distributing, receiving and recording books and other material of the library. It will provide the rooms, select the furniture, tools and supplies. It will arrange as to the hours of opening, rules and regulations, corps of workers and methods of operation. Whenever possible it should have as chairman one who has had actual experience in public library work. Lacking this anyone accepting the chairmanship should be willing to study modern methods of library work. This is really a highly technical subject in some departments, but the wise worker will study to simplify it and to bring the manifold operations of the library into a working and efficient unity.

THE RELIGIOUS AIM OF THE LIBRARY

All that has been said on the school library is predicated on its religious purpose. There is just one clear and sufficient reason for a school library: that the school may extend itself for the accomplishment of its purposes into the homes and the leisure hours of all its people. If we hold that the purpose of the school is the development of Christian character and training in Christian usefulness by educational processes, it is surely evident that good literature may serve this end and may be used educationally.

It is worth while to see that the broad purpose

of *developing Christian character* is served *by good reading.* We seek to grow lives; whatever stimulates those lives toward larger, richer, higher living aids our purpose. All reading furnishes some sort of stimulus; it is all food of the inner life. But by selecting the good and furnishing that which is healthy and good we aid higher growth, we help to secure spiritual health, strength and manhood. This is true of all reading. It either builds up or it tears down and whatever in any way builds up helps to serve God's purpose of growing men and women into fulness of life. Not all literature ministering to the life of the spirit is labelled religious. Many of Browning's poems count more for spiritual ends than most printed sermons. You cannot read Dickens without hating meanness and hypocrisy and loving human kindness, without a quickening pity for the underdog. There are many writers of fiction today who are putting Christ's social teachings on the kingdom of God into their stories. God still speaks in divers ways through men.

All that is said of the power of general literature does not disparage that which we think of as specifically religious literature. The point is that we must appreciate the religious potentialities of all literature that takes life in truly spiritual terms; this is the test to be applied to the religious and the so-called secular both. And then to see that whoever reads this literature and feels its stimulus is being brought under an influence of religious education. Wherever the church uses the printed page she is establishing new messengers;

she is extending her ministry of teaching and preaching. The library book in the home may be as though the wise and good pastor dwelt there as a friend and daily counsellor.

The library serves the religious purpose by *extending the period of teaching.* We recognize the insufficiency of the present brief period, once a week. The time is coming when we will have more time for regular class teaching. But without waiting for that desirable day we may have now much more time for teaching. We may enter into the pupils' homes and our teaching, usually in far better and more attractive forms than we can put it, will be readily received by them hour after hour. The book can go where the teacher cannot; it can stay longer and count for more. It does not supplant the teacher—nothing can supplant personality—but it does complement and carry forward the teaching all through the week.

The library helps the school to overcome another of its limitations; *it extends its teaching corps* to include all the great teachers of all times. The school finds its work seriously hindered by a lack of trained teachers. The library sends great teachers, by the pupil's hands, into his home to be his friends and guides through many pleasant hours. It takes a new school-force into the home and furnishes perennially attractive teachers to the child. It enlists into the teaching force of the school the authors whose presence would make a red-letter day in any school and they become the every-day teachers of these children. They include the world's great religious leaders.

Such teachers become real friends. Blessed be the library that leads to buying books! Whoever has found a great teacher in the pages of print is not satisfied until that house of a great soul is set on a shelf close to his hand, ready at his call at any moment.

The library *gives direction to religious teaching.* We cannot always know what the teacher in the class is actually teaching; but we can be sure of the content of books. Their message is always the same, and yet with the prophetic books it is new to every age. This opportunity of selecting the material is also the opportunity of determining the reading habit. A good library exists principally to establish in lives the habits of drinking at the world's great wells of refreshing. The school library working to this end seeks to secure the religious result of persons who know where the food of the spirit may be found and who delight to obtain it.

The library *pushes back the walls of every-day life.* Do you appreciate what an enriching comes to lives from the world of books? The enlarged horizons, the lofty friendships and the heightened ideals all make themselves the joy of youth-life through the printed page. This solace and strength of books our hurried age greatly needs. Perhaps the need is greater than we realize in the city. Here the child life is shut off from the great open book of the fields and the woods. It is a barren picture of life which they get from brick walls and hard pavements, from the hurry and noise of congested living. Surely if any need to withdraw

at times to quiet fields of thought and to levels of wider vision, it is those who dwell in cities.

But wherever folks are living they need these treasures of a higher life. If we know where living waters are we must show them the paths there.

Imagine a room in your church devoted to the library. Shelves are all around the room and built out into alcoves between the windows. On these shelves are books in number four times the number of pupils in the school; to these new books are added at the rate of about ten per cent each year. The room is well lighted by day and every night. It is comfortable and cheerful. It is open every afternoon and every night, while some one is in charge at all times. Tables for reading and comfortable chairs are there. The "Silence" rule is in force only at certain specified hours. On some afternoons a story-telling hour is conducted, on others mothers' clubs meet here and use the books. Any one at any time may come in and take a book from the shelf and spend an hour in reading. The books may be taken home under the usual conditions. Modern helpful periodicals are on hand. Do you not see the groups of people, young and old, forming the habit of spending an hour here? Would you count the space of that room wasted? Would the more frequent touch with the church and the consciousness of some gratitude to her have any influence on those using the library? Would not such service be a real ministry to the life of the spirit and might it not, at least for some of the youth, be a step toward the solution of the problem of their leisure hours?

Is not the school library a neglected opportunity of religious education, waiting only those who have the vision of a school extending itself into all the lives of all its people? In every community there are hundreds of barren homes; there are hundreds of children hemmed in by petty things of every-day living, whose lives are filled with the ephemeral, the tinsel and show of our boasted trivialities of civilization. Yet they hunger for the world of ideals and if they find it not in our offerings seek it in other ways, the printed page of sensation and delusion, the exciting spectacle or feverish amusement. Save for the few hours when church and school reach a few of them they are as sheep without a shepherd. And the green pastures are so near, so many and so rich, if we would but take time to lead them.

Can we look beyond the minutes of teaching into all the hours of a pupil's life and beyond the pedagogy of spoken words into the teaching power of a book that speaks like a friend and the picture that prints its own story on memory? To think of pupils in all their hours and all their needs will help us to see the library as one of the school's great agencies of extension.

GETTING RESULTS OUT OF THE WORKER'S LIBRARY

One of the greater denominations in the United States now requires all its Sunday-school workers —called "Directors of Religious Education"—to give evidence every year of a certain amount of reading in prescribed books dealing with their

work. Some Sunday schools set up a similar standard for their teachers, though few insist on the standard being reached.

No one doubts that the efficiency of teachers, other things being equal, is in the measure of their intelligent acquaintance with the best ideals and methods. Their "reach" of power depends on their reach of interest and knowledge, on their getting out mentally into the activities of other schools and into touch with experienced workers.

The Workers' Library gives them a chance to do this; every up-to-date school, no matter how small, has at least a few really modern books on the methods and ideals of Sunday-school work, books written within the past eight years or so. The trouble is that many of these books lie wasting their usefulness on dusty shelves; the problem is to get the good in the books working in the minds and methods of the teachers.

We might as well face two facts that seem, in a measure, to offset each other. First, every good teacher is a busy person. No really useful person has idle time on his hands today. We must go slow in suggesting additional duties. Second, when one accepts the teacher's task, he accepts the teacher's duties and one of the first of these is to learn. No one can teach who will not take the time to learn. Not to learn the lesson only, but to learn the science that is wedded to the art of teaching.

The learning, for the teacher, can come through classes for some; but there are many who simply cannot take another meeting on their schedule.

But they do have short periods, half-hours, when they might study, if only their study could be directed for them.

At least two plans are possible. Both have been in use in schools, and in some both can be used at the same time. Both have the same aim. to get teachers and workers to go to the books in search of *definite help* and to follow up their reading in definite ways. They seek to demonstrate the value of books at particular points rather than to persuade to general reading.

Both plans will be worked best in the hands of the right kind of a person made responsible for them, rather than as an extra duty laid on the superintendent or the pastor. In nearly any community it is really easy to find a man or woman who is thoroughly interested in education. The writer has so far failed to find an instance in which either the local superintendent of schools, or the principal could not be interested in this question: How can we improve the teaching in our Sunday schools by getting the teachers to read educational material?

Having enlisted such a man, or woman, get him to pick out a chapter in some book—it may be different chapters dealing with the same problem in several books—and prepare a very brief analysis of the chapter, showing particularly how it deals with a *specific, concrete problem* in teaching or in administration. Then send copies of his short statement to each teacher, or officer, as the case may be, with this sort of a request: "Please read the chapter very carefully; think it over in the

light of the problem suggested, and try it out; see how it works; see whether the author is right. At the end of this month let us know what you think about it." The "let us know" may be, as may seem best, by letter or in a monthly conference.

The main point of the plan is that a very definite problem, one that is real to the worker, is suggested, and he is expected to try out the theory of the book in practice. If the desired response does not come in letter or at a conference, then the director of this work will seek out the teacher and personally check up on the reading. Taking one problem after another it will not take long to get the very heart out of a book. Moreover, every teacher who finds help at one point will read through for further help.

The other plan is similar, but seems to require less machinery. At regular intervals, say every other Sunday, the Director of Teacher-Training, or the Superintendent, should put up a "Bulletin" where every teacher will see it. This will read something like this: "How Can I Get Better Home Study?—Blank in 'Sunday School Ideals' answers that at Chapter Six—Read that chapter." So with many other practical problems. Suppose the Bulletin could get only half the teachers to read Bagley's three chapters on "Interest" in his "Classroom Management," a really valuable accomplishment would have been reached for that school.

But the Bulletins will not work of themselves. In many schools they must go to the teachers by means of post-cards. In large schools the topics

will have to be selected according to departments or there would not be enough books to go round. In every case the invitation to reading must be followed up. Under the post-card bulletin plan a space may be left on the card in which the teacher will check the fact that the passage has been read.

But the principal pressure to secure reading must be that of interest, based on recognized needs. Make sure that teachers know their actual problems are discussed in the books; help them to think of the contents of the books, not as a solid bulk of the whole book, but as parts meeting their specific needs. And then be sure there is ample opportunity for them to discuss their attempts to work the book advice into actual use.

CHAPTER XIV

THE SCHOOL TRAINING FOR SERVICE

I. THE VISION OF THE TASK

One of the most encouraging signs in the life of the church today is a larger and more comprehensive vision of its task. Canon Freemantle a number of years ago wrote a book entitled "The World, the Object of Redemption"; the church is taking that phrase as its slogan. It is evident that the details that have engrossed our attenion, such as pew-rents, pastor's salary, pulpit furniture, etc., will all take care of themselves when the wider work is undertaken seriously. The regeneration of humanity and the reconstruction of society constitutes an undertaking too broad for a group of narrow-minded persons, but wherever churches are catching this vision men are seeing that there is a man's work for a man in the church and a full-sized task for every man. It may be a simple matter to maintain here and there preaching and praying stations, but to push the force of the church through all society, to lift the world's ideals, to change its motives and to bring it to a new life, is a work so great as to call for heroic service. Men are ready to answer that call; they are waiting for it. But there is need of a new

type of heroism, a type that hesitates not to toil and suffer in order to be technically trained and efficient.

The church must train its workers. It has no right to ask men to do things unless it is willing to show them how they are to be done. If the minister of the church demands the energies of all its men and women it must develop for their trained powers for that ministry. Where shall they be trained?

The training of any man or woman for an undertaking so tremendous in its possibilities and broad in its scope as this cannot be done by a series of sketchy sermons nor in a brief course of half a dozen lectures or studies. As a matter of fact it takes a life-time to produce a life equipped for God's service; we cannot wait for perfection, but to do the best we can, we had better begin early the training of his servants, and the earliest beginnings are with children.

The church school is the specific agency of the church for the training of all its workers. The school must set before itself this definite duty of preparing boys and girls, men and women, as intelligent, efficient workers in the kingdom. No one who knows the Sunday-school world today will accuse its people of general indifference, but the accusation of indirection would hold. We are not yet quite sure what we are trying to do in the school. Many schools are apparently organized for the purpose of training theologians and exegetical experts. Whatever else may come ultimately clearly into the field of vision of Sunday-

school workers, may we not take this as one of the specific things that can be done, namely, the religious education of boys and girls so that they are desirous to do and capable of doing the work of the kingdom and through the church?

Of course it is a good thing for children to study the Bible, but if its text is in itself the object, you find great difficulty in persuading the boy of the value of the class exercise. Take the boy of fifteen; Golden Texts are a bore, but speak to him of some detail of the Golden Age and he responds with enthusiasm. Boys and girls, men and women are hungry to do things that are worth the doing. There will be no trouble either in enlisting their interest or in securing their energies if we but set out definitely to show them how to do any great work. The way of saving society and making this world an ideal kingdom may be made definite and simple for them. Two things are needed: first, that all teachers and officers shall catch the vision of the greatness of the work, that somehow they shall see, through the trees to the forest, through the petty details to the divine proportions of this whole business of saving a world in which the church is engaged; and, second, that the school shall begin at some definite point actually to train boys and girls, men and women for a part in this magnificent enterprise. The way to begin is to begin. Take whatever group you can and begin to study whatever they most need to know in relation to this work. If they are men, then begin to study the church, briefly its history, more fully its activities, very carefully its local organization,

duties of officers, and its place in the life of the community. That will lead out to studying social conditions, philanthropies and world-wide work. If they are boys or girls, then you must ask, what are the things that boys and girls are interested in, where does the kingdom touch them, and what are the things they can do?

The school for youth is the church in the making. What it is today the church will be tomorrow. If there are men and women in the church who do not understand its business, who are therefore unwilling to attempt its duties it is in no small measure because when they were in the mentally acquisitive stage they were not made acquainted with its organization and operations. One can almost always trace failure in individuals either to a lack of native ability or to a lack in adequacy or in timeliness of preparation. It is not possible to go back and remedy these defects in today's men and women; there is no such a thing as post preparation. But the church can provide for tomorrow; it can furnish for every coming man and woman a period of apprenticeship to its comprehensive task.

Now such an apprenticeship will mean a good deal more than formal instruction. It will mean participation in the work itself. Boys and girls under the direction of the school will begin to do those things which they can do for the church. It is necessary to discover just how many things there are that boys and girls could do by way of active participation in church service and so by that participation accomplish two highly desirable

and related ends, namely, give natural spontaneous expression in action to their religious life, and secure through doing, training toward efficiency in religious service. In view of the great business of the church what can it do better now than furnish apprenticeship experience through the school to those who must do its work?

II. TRAINING YOUTH IN CHURCH WORK

If we approach the problem of enlisting workers for the church rather practically we might ask, How do persons give themselves to other forms of voluntary service? For example, how does the young man give himself to the service of the community and the state? Examining with some care the steps taken by youths, one is led to believe that the response which expresses itself in political and civic interests, while it is a part of the social awakening, rises particularly out of appreciation of the reality of the civic life. The young lad who has known the streets and the city life as a boy's experience readily realizes how immediately they depend on civic affairs. Politics comes out of the realm of theory into the living real.

But why are they real? Because they are part of his life, of everyday experience. And why are they vital to him? Because his awakened sense of society reveals their importance; he is beginning to see how they affect the welfare of people, how they determine the growth of society toward its ideals. He could not—or would not—tell you

this. But these are the processes usually taking place in his mind.

Does this mean anything to the church? Does it not mean that youth must have *the sense of social reality* in the work of the church? By this is meant that he must feel that in the church is one of the social groupings of which he is a part, in its work there is that which must be done and that which he may do as his part in society. To this is added the deeper significance that, in the church, life is viewed in religious terms. The work is of larger importance because it is that of a society organized for the spiritual life.

Now what does the youth do in response to his civic quickening? That is the vital question. The trouble is that he so often does nothing, because nothing is presented which he can do. If some task appears, if somewhere there is that which his hands can grasp he may go on to give a very large part of his life in service; he may be either the devoted civic servant or the professional politician. The task is here the vital thing. But "task" is the wrong word; it must be opportunity in the form of activity. The sense of reality and of belonging are quickened and maintained by participation. In a church that has a real life toward the community the interest of youth is sure to develop; the vital question for us is, have we an opportunity of service for him?

Youth is the time of opportunity as to service. They are making their vocational choices and their *avocational choices,* too. They are eager to do things, things that give them a chance to express

those ideals that youth is ever reluctant to put into words. The problem of the church is not that of distributing the offices among the aged saints, but that of so ministering to life that there is a place of service for every one who wishes to minister. But, remember, youth will wait to be asked; it is modest as to its own powers. The way must be pointed out and the first step guided.

What are the *kinds of service* which youth can undertake? It might seem that a helpful answer here would be in the form of an enumeration of the specific offices and duties. But such a list would be misleading. Even if it were fairly accurate it would hinder rather than help, simply because one cannot lead into such service unless he is able to see the forms of service which properly arise out of his own church and which properly belong to different classes of workers. The forms of service depend on the very life which the group, the church, is living. They are not "stunts;" they are normal expressions of life, and therefore they grow out of social conditions and needs, out of special realizations of ideals, out of the stages of development of persons and of the church.

One factor in developing the sense of reality in work is that whatever is done shall point to some *definite purpose.* It must have some of the character of an enterprise. It must be seen as a part of the realization of some purpose or ideal. This will suggest that, especially for younger persons, group enterprises are desirable. That which needs to be done can be presented as an oppor-

tunity to a group. Some forms of individual service need explanation in order that their contribution to ideal ends may be clear; this is especially true of what may be called permanent routine.

The sense of reality depends in part on instruction. Work must be intelligent. The invitation to activity merely for the sake of exercise will profit little. Young people have in civic affairs the marked advantage of rather thorough instruction. They learn not only the government of the state but also the nature and affairs of their city or village. That instruction comes best at a time when the active powers can go into the life of the community. So with the church, along with and largely growing out of the experience of doing things in its social life should come the explanation of that life.

We cannot expect intelligent work in a church from those who do not know what a church really is. But this is precisely the condition of by far the greater number of church members. They have never received instruction as to the nature of a church, its form of social organization, the principles underlying its forms of work. To them that which it does is either accepted blindly, traditionally, or is seen only as to immediate purposes. Somewhere in the life of youth the experience of living in the church society must receive illumination. It must become an intelligent experience.

The instruction that is necessary cannot be regarded simply as a new subject to be added to the

curriculum of the Sunday school. A single course in civics will not make the citizen. The intelligent church worker grows up through a developing experience which is illuminated by developing instruction. All through our course of lessons, through every grade, we need a keener consciousness of an application to the reality of life which would include this reality of the church and its work. We need explicit instruction in the art of living in a religious society, a course which would include all the active life of the church.

III. THE SCHOOL AS A TRAINING AGENCY

The more fully the church enters into her present-day task the more clearly she realizes two great needs: that of an educated, adequately-trained leadership, and that of a trained, competent laity. The second need is not less than the first. No matter how devoted and expert the minister may be he cannot do all the work of a church. His capable leadership may go for naught if those who are to follow cannot understand his methods or are incapable of carrying out his plans. The very large and growing investment which the church communion properly makes in the training of a leadership may be largely wasted unless there is proper provision to train efficient followers.

No one who knows the life of the churches can doubt that those which have entered on their modern task have a new era of greatly extended power before them. They have passed from being only preaching stations to become community forces

with a recognized function in the life of today. The modern church has not lost out and it is not looking around for a job. It has so clear and so large a task that its greatest need is that of competent workers.

The training of the lay workers takes on an aspect of new importance when we realize how essential that training is to their own growth as religious persons. Religious education must include training in living, in doing; it must bring into its disciplines all the active powers of every life. No one can be like Christ who does not so learn to live his life as to do his work. The very life of the church also demands this. It is not a matter of finding tasks which will interest people and so hold them; it is a matter of finding, in the experience of the church, the opportunity for each one to engage all his powers in religion, in religion as an experience which is lived and becomes a part of life's work, of its reality.

TRAINING CHURCH WORKERS

Teacher-training has been the answer of the church to the call for an efficient laity for one form of work. But there are many other duties in the church which require trained and expert powers. Perhaps none is more immediately important than that of teaching; but many are equally vital to the maintainence of the general work of the church. Teacher-training ought to be but one aspect of a general program of church-officer training. We would do well to recognize

that no official duty in a church can be slighted, that none can be regarded as though it made no difference whether or not it were preperly discharged.

The offices in a church are not honorary positions, awarded as flattering marks of esteem; they are posts of duty which call for the highest devotion, application and skill. To get this view clearly established will be the first step toward the training of officers. The greater the call which the office makes for devotion and sacrifice, the greater its demands on one's powers, the more attractive it will be to those who can be trained and the clearer will be their recognition of the need of training. Really magnify the offices and the greatness of the task will bring to them the best men and women, the ones who will seek to grow fit.

A great task always appeals to youth; they are looking for the high things to do. We deprive them of one of their largest opportunities when we reserve the offices for the aged. We too commonly assume that one cannot serve the kingdom officially until his powers are declining. Some of the present fixtures have been in office ever since they were young. The church fears to change for two reasons: it might hurt the fixture's feelings—as though so wooden a thing as a fixture could have any feelings; and a change might bring in a novice. But novices are needed in all progressive work. New blood must come in, bringing new life and new vision. Every occupation

must have apprentices. All the experts were once novices.

THE CHURCH SCHOOL FURNISHES THE WORKERS

If the church of tomorrow is to have an efficient officiary she must look for it in the young people of today. The time to pick out the officers of the church is long before they can hold office. Then help them to see the dignity and worth of a religious avocation. Help them to hear its high call. An efficient church makes efficient workers by its constant preaching of the worth of church work.

Train your young people by work. The way to learn to swim is to get into the water; the way to teach church work is to put them into the work. Give them experience before you give them textbooks. Trying to do a thing is the best teacher of the need of training. The work itself, when under direction, is the best form of training.

Young people are capable of much more than we commonly expect of them. Sometimes we complain that they seem to be irresponsible, but have we ever laid on them real responsibilities? Give a young man a real task, lay on him a heavy load so that he will know you are not "making-believe" to keep him amused, and you will find his back stiffen and his lips tighten up as he buckles to meet your expectations.

We have had too much make-believe for young people. They soon tire of the petty offices in play-societies; they know they are not the real

thing. Making a young man the presiding genius of a doll's house does not prepare him for parenthood. What does prepare him, then? Sharing the responsibilities of the home as the friend and companion of Father and Mother. This is the best preparation of all. Responsibilities make people responsible. But what of their lack of experience? Experience can be gained only through experiencing. The only way to have experienced workers is to give them the experience while they are most capable of profiting by it.

Of course we would not turn out all the older officers. But in many instances it would be possible for officers to take an associate, a younger person who would work with him, sharing the labor and the honor and becoming proficient through experience.

With the experience instruction should go. In the church school young people are drilled in the details of the work of the tabernacle, the duties of priests and Levites while they remain absolutely without instruction on the work of the church today. Is it because we believe the tabernacle was more religious than the church? Do we not see that if we might have regular instruction in the work of a modern church given to young men and women these things would follow: to them religion in action would be more real, immediate and possible as an experience; we would have more persons ready to do church work, and we would have better workers, persons who had learned this great task as they would learn any other great task.

THE ADULT WORKER

In the first two sections we have been thinking of training workers as a part of the life experience which every one ought to have in the church, an experience which would run all through life. But in every church there are many who have arrived at years of maturity without such an experience, who for their own sakes ought to be sharing in the activity of the church. How can they be brought in, and how can they be trained?

Perhaps a prior question is: Is this a duty for the school? Yes, if we think of this school as the school of the religious life, if we think out the task as that of training in religious social living. The religious life cannot find fulness for any of these adults until they project themselves into its work, until they belong through active coöperation. Their life can grow only as their powers grow, and their powers are retrogressing if they are not being properly used.

For adults the first need is that of *understanding and vision* on the duty, the function of the church. This should be a part of the proper process of receiving and training members. The average adult has been only partially received into the church. His name has come in; in a measure his affections have come in; but, commonly, his mind has come in only in part. He does not fully understand the church. His active powers have been but little received, for they have gone only as far as his knowledge has led. At least one reason we see so little of people at church is that

so little of them is ever there. We have been more anxious for their names, their pledges, and their presence than for their whole selves. They can come in fully only as the intelligence comprehends the work and nature of the church and the entire person, will, and affections are freely given to it.

The first step in the training of the adult must lead him to see just where the church fits into life's plan, just what its purpose is and what it seeks to do. Its work must be clearly, evidently, intelligently worth while. His feelings of loyalty must be led and strengthened by light. He needs a deep, solidly founded conviction as to the definiteness of the function of the church in the life of today. He must be instructed as to the manner in which that which is done in and by the church meets real social needs of today.

Meanwhile, along with developing understanding, there has been an enlistment into some forms of activity. Specific duties have been undertaken. Now comes the opportunity for instruction in these duties. In experience the worker finds his weaknesses and discovers difficulties. Again, the conference method of instruction would seem to be the best one. It not only avoids the stumbling block of formality, but by taking the case method, considering projects that are being undertaken, discussing each special duty and difficulty, it relates the instruction immediately to experience.

The danger of training and instruction under the discussion plan lies in the tendency to a widespread generalization. The discussion groups cannot cover the whole ground; they must divide up

into either fields of work or types of service. The smaller groups would each then discuss its own problems. The closer attention that would be given here would naturally lead to a study of fundamentals, and that would suggest to many the need for careful consecutive study. This may seem a long way to lead adults to study, but it is to be doubted if any shorter way would do any more than lead them to classes. The consciousness of need has to be developed and also an understanding of the exact nature of the need. You can lead a horse to a trough, but you do not have to lead a thirst there.

One must not suppose that the kind of study courses here suggested require a large amount of elaborate educational machinery. Students who have come up to the course in the manner suggested need little stimulus from organization. An occasional opportunity to meet as a class will have back of it earnest persons seriously reading in their respective fields. The one thing that is needed is the local general direction, and then over that the intelligent provision of suitable material on the principles of church work in a community.

One form of conference will be especially of educational value—that is, that in which those having similar tasks in different churches come together. It would help not only to solve problems but to create pride in one's work to meet and converse with those doing like work through a wide area.

To have educational value all work for adults must be in itself educational—that is, it must be

part of a program of directed development. It cannot stand still. Each kind of responsibility must lead to a larger one. When expertness in one duty is attained powers must not atrophy by being limited to that duty. Pastors need to look often over their workers to see that they are having a fair chance to grow. One form of growth we often overlook: that which comes from having the responsibilities of instruction placed upon us. Those who know how should teach those who do not. The younger workers should be in training under the more experienced ones; both will grow through the relationship.

If the worker is to grow, his vision must be quickened, he must be stimulated to look beyond his immediate task to the whole enterprise. The work must be interpreted to him so that he sees its breadth, its significance, and its glory. Unless the minister in the pulpit is a prophet, unless he is one who so teaches that men see the divine meaning of their lives, so that they look forward to a divine social order, no amount of instruction will make efficient workers. For efficiency is not of the hand or the brain alone; it is of the affections; it is strong and swift and sure because it has a vision of far heights, of great things to be done. The heart counts for quite as much in one's work as skill and intelligence.

THE LAY WORKER'S VISION

One cannot say that the difficulty in enlisting the services of men and women is due entirely to their

indifference, nor can the blame be laid wholly on conditions that engross the powers of men in our rushing day, nor even to a combination of these, for we all know men and women who are exceedingly busy and who yet throw themselves with marvellous abandon into projects entirely outside their own personal and family interests. Recently a company of eight hundred business men went out in one city giving hours to a piece of patriotic service. It appealed to them. Church work does not appeal to them; that is a large part of the difficulty.

But in the case of the eight hundred men just mentioned there were few of them to whom their project appealed when it was first mentioned. It won them only when they were fully informed on it. They were enthusiastic because they were intelligent. There lies one suggestion for the church. It raises the question, Do our laymen understand fully the work they are asked to do?

It takes a completeness of information seldom appreciated to carry one forward in tedious work without tangible reward. It requires that kind of information which reveals all the meanings and values of the duty and task. It is not enough to describe the "how;" the whole judgment must be persuaded with an adequate WHY, such a vision of the need for the work, of its meaning, its results and the opportunity it offers that workers are deeply moved and constantly sustained. With all our teaching of method we must not forget *motives;* they must be developed and trained.

A sustaining motive will be based upon that

which makes *an appeal wide enough* to engage our broadest sympathies and ideals. Normally, where effort is required, it is easier to reach out and forward than it is to withdraw or go back. The remote and difficult is always more attractive than the near and easy. The large project calls for large endeavors. Perhaps that suggests one reason for failure; we have presented the projects in which we would have men engage as much smaller than they really are. We have talked about work for the church when what we have meant really has been work for the whole world. We have seemed to call folks to save the church when what we wanted them to do was to make the church an efficient instrument and use it to save the world.

LARGE PROGRAMS

It is to be doubted whether large men can ever be enlisted in a program so little as that which centers in the immediate organization and satisfies itself there. We need to catch Jesus' vision of the whole world as the field; we need to see that all Christian work is part of the program of making a new heaven here. Instead of asking men to serve in this office or the other, what would be the effect if we called them to take part in Christianizing this world of ours? Such a call would be effective only in the degree that we helped them to see what it really meant, what the Christian program is for the world.

Into the spirit of Wesley we must come and, realizing that for every Christian leader the world

is his parish, call all men about us to have a part in making this world-parish the very kingdom of God. Then it will be no longer service of the church to which they are invited; it will be the service of humanity by means of the church or by any other means. We shall make divine service mean any kind of work anywhere that makes life divine, that fulfils the divine will for men, that accomplishes the divine purpose of a divine social order.

Our programs are too small and too selfish. We have been thinking so long in terms of the means and the machinery that we have lost sight of the splendid ends. Meanwhile men have caught some vision of those ends, they have had quickened in them the hope of a redeemed society; then when the church has called them to her work they have answered, We cannot come; we have larger tasks in trying to work out some practical good in society.

We shall not be able to use and develop the motive that enlists and sustains unless it is really *our own motive.* We cannot win the modern worker if we are simply talking about world-wide programs while we have in mind no more than the perfecting of our own little machines. We must, if we would lead others, be ourselves led wholly by this vision of the work of the church as but a means of accomplishing the divine purpose for the world. We accept this purpose not to save the church by aligning it with current thinking on social matters, but because this is the essential purpose of Christianity. As Jesus said He came

to save the world so He called all His followers to carry on that work.

When those who are doing divine service feel the glow and catch the vision that comes with work so splendidly and significant they will see, too, the value of the part which the church plays in that work. The larger vision will rightly evaluate the dependent means. To all forms of necessary activity in the church they will contribute with complete intelligence.

But how shall we *train men to accept* such a thrilling concept of religious work? First, and most important of all, by accepting it ourselves. We can persuade others only when we are so persuaded that all our actions, our policies, our whole plan of work is dominated by that ideal. When we organize our work, using the church as a means to Christianize the whole social order, we set before young and old the most effective form of teaching imaginable. The boy who grows up in a church that is loyal to such a task will come naturally to think habitually of life in like terms. He will get the vision from what he sees of the regular program of the church. That is the fundamental thing. But such a program fully accepted will determine the entire curriculum of study and will direct all the activities of the church. So that all the time the unconscious teaching by the very life of the church, by what it does, will be confirmed and illuminated by what is taught in classes and what is done in every activity.

We will have laymen working in all forms of re-

ligious service when they see that the way of religion is the one way in which the appalling problems of society can be met, it is the one way in which we can make the world fit for our children to live in, it is the one way in which the Christian ideal of love and brotherhood can be realized, and a man's best chance to bring such hopes to pass is to work with the forces that make for righteousness, justice and holiness.

CHAPTER XV

A FIELD OF WORK FOR THE ADULT CLASS

Having taken the position that there is a place for the adult in the educational program of the church, and having cleared ourselves from the old error that his, or her, place was exactly the same as the place of the child, that there was nothing for the adults to do but to sit in classes, we turn to ask, what are the enterprises which belong most naturally to the educational program for adults? There ought to be no difficulty in answering that; they are those in which the adults learn the way of Christian discipleship by doing the things that the first disciples did, working for other disciples. The natural educational activities for adults are distinctly missionary.

But the immediate assumption, commonly, is that this means they must either organize classes on Missions, or, if the work is really to be practical, they must go out in the streets and highways after the outsiders, the indifferent, wandering crowd. While this task is attractive, highly important, and likely to become the special duty of some who have peculiar fitness for it, there is another and more important task closer at home, one which will need more workers, one which is much simpler and will yield much larger and richer

results. It is that of discovering means of winning, training and holding those who are already very near to the churches, already in some ways related to its life. It includes strengthening, for the program of the divine society, the agencies which coöperate with and further the work of the church. It is a program, in part of conservation. It may well begin with the home and family.

At present the church school is reaching only a minor proportion of the whole number of boys and girls. Out of the total population of school age in the United States the Christian church schools reach less than one-third. In fact, their total enrollment is about one-third of that of the public schools, while the former includes a very large number of adults not included in the latter. The startling fact is that not more than one child in every three in the United States receives any formal religious instruction. That fact is a challenge to every adult Christian.

Here is a situation that ought to interest the members of adult departments. Adult Christians ought to be concerned with the great problem created by the fact that two out of every three persons know practically nothing about the Christian social ideals. The fundamental problem in working out Christian ideals in society is that we are dealing with people who have never learned these ideals. At best they have vague notions about them.

If we demand that every incoming citizen shall know what our country means and what it stands for, ought we not to hold it as the right of every

child coming into the world that he shall know what the Kingdom of God means and how it is to be realized? We can never have a Christian social order otherwise, and one wonders how long we can have a Christian church when so few know what its life really means. God's will in society will come only as men learn to will it; it will not come by compulsion. It will come when both of two things are secured, that all know His will and all will to do it, and the first is essential to the last. We dare not lose sight of the two out of every three who have practically no opportunity to know that will.

If the adults in the school wish to do the largest possible service for the world the best place to begin is with the children. We think of the task of changing the minds of men, but how much better to train the minds of children!

What can the adult department do for the unschooled two-thirds? First, find out who they are and how many there are of them. There is a practical job, to make a complete census of all children not attending some kind of a church school for religious instruction. Know your facts first. Know not only the total numbers, but also the geographical distribution, the prevailing social conditions, the general causes, and, most particularly, the names of all cases. Put the facts in graphic form. Make a color map of your district or parish, showing by different colors the proportions of non-attendents. Can you show whether the condition is getting worse or better?

To a certain extent, however, the gathering of

facts has been done in communities before; but the work has stopped there. The facts have been fruitless. What shall be done with the facts? Change them. Make them different. Call all your adults together and show them the big job. Take such an aim as "Change the two-thirds out to a two-thirds in." If you can do that the first year, you will be ready to try for a three-thirds in the year following.

A good many experiences lead one to doubt whether the spectacular, hurrah campaigns ever accomplish much; frequently they only shift enrollments from one school to another, sometimes they cultivate habits of joining and unjoining oneself from schools. Better the sort of work that adult departments can take up seriously and quietly. Assign the families to members. Have weekly meetings of the department, on some week night, and get reports from each member as to his work and success. Personally call on families just as you would call to sell life insurance or a washing machine. The direct contact with the family counts. It will often win all instead of the children alone. Printed invitations and correspondence schemes will not succeed here; shoe-leather will count rather than letters.

This kind of work will call for patience, faith and endurance. There will be no high tide of enthusiasm to carry the regiment over the trenches. You will have to go alone and again and again. Those who carry the work on will find it more complex than at first appears. Parents will show you special situations that seem to forbid

sending children to school. They will reveal deep-seated prejudices toward the churches. Altogether it will be a real man's job.

But could any adult department set before itself a finer piece of service than this or one more far-reaching, to see that every child in all the community shall have his entire religious rights? What greater social ministry could there be than to guard the rights of the child to religious training and to prepare for the welfare of the future by making sure of the right instruction of those who will be its citizens?

In addition to the sustained enlistment campaign the adult department may undertake, as part of this work, one special enterprise. Those who visit the homes will soon find that there are large numbers of children who are spiritually orphans; they have physiological parents but are without spiritual parents. The fathers and mothers seem to be devoid of religious responsibility for their children. Here is where wise men and women must serve, by taking these spiritual orphans and furnishing them the religious guidance they need. We have had a "Big Brother" plan and a "Big Sister" plan; now we need a plan of spiritual parenthood. What a chance, especially for those who, hungry for children and having none of their own, by this means can have their own children in the highest sense, and what a chance for us all!

What right have we to be adults if we do not play the man's part in the world, especially in the religious world, if seeing these many outside, fatherless in soul and perishing for eternal bread,

dying at the top of life, we reach not out to them hearts of love and hands of guidance?

THE ADULT DEPARTMENT AND THE HOME DEPARTMENT

The Home Department is the orphan in the church school; no one seems to care to claim it, so it is, with rare exceptions, stunted in growth, neglected and impoverished. It is hardly ever alluded to in polite church-school society. All this is due to two causes: First, we have not thought out an exact place, or function, for the department; and, second, we have no special group responsible for it.

If we were to call this neglected child "The Extension Department of the Church school," we would at least give it a respectable and meaningful name, a name that would show where it belonged and what it was supposed to do. It is simply the school extending itself into every place where a student may be found, the school teaching by correspondence study. Here is a mother who cannot leave the tiny baby to go to school and so we arrange that she shall study at home; here is an invalid for whom a like provision is made, and here are men employed in factories, mills and trains who want to belong to the school and to do its work though they may be many miles away from it at the time of the sessions. The Home Department, or why not call it what it really is, the Extension Department, extends the school to them.

But extension must be a real thing; it demands the provision of means of contact. Something

must be extended. Many of the departments have been more active in good intentions than in effective extensions; they have wished the members well and, very soon, the members have wished them "Good-by." Unless the members of the department know that the school is being extended to them so that it reaches them effectively, helpfully and therefore personally, they will soon lose any sense of belonging.

If the Home Department consists so largely of adults separated from the school they should naturally be in nearest relations to the adults now in the school; the home department consists of the adults outside; the Adult department of those inside. The two ought never to be separated in our thought, and they ought never to be separated in our plans for action. The group immediately responsible for the shut-ins is the adult department.

This relationship is not one of responsibility alone; it is one of opportunity. Here is one of the best service opportunities for adults, best because it is simple, it is practical, it is evidently a part of the work of the school and it can be carried forward all the year. Whoever else may have a share in the work the men and women in the adult department are the ones who must see that the involuntary outsiders feel that in all the essential relationships they are inside. There are a number of practical ways in which this feeling can be created and under which the members of the adult department will find real exercise in doing religious work.

Suppose we take all the outsiders, the Extension Department members, and divide them up into as many groups as there are persons in the adult department willing to work in this field. When the number is determined then classify the groups according to their localities, assigning each local group to some individual who can readily call on them. This is the provision for the first form of extension, through *visitation.*

Let no one shrink from visiting, as though you were about to make a "pastoral call." What these people want, after all, is just a plain visit, not an official interview. They want to see your face and to talk things over with you. It may be they will talk about the lesson, but not with the idea that you are to teach it to them. You are there simply to carry the school, as a society, personally to them.

In these days of improved means of transportation it will often happen that the visitor can do more than represent the school, he can take the "shut-in" to the school. There are often enough automobiles in an adult department to gather up half the outsiders and bring them inside the school session. If a gallon of gasoline will make someone happy, or bring them to the means of grace, it would seem to be a good investment.

Every Sunday each member of the adult department should turn in a report as to the times he has seen the members of his group at their homes. If he is a human Christian, a creature who likes folks just as the Master liked them, he will soon count the chance to visit others one of his great-

est joys. If he doesn't like to go to see them you can be sure they do not care to have him. A duty face is never welcome.

Can the adult department help in the matter of lesson study for the shut-ins? The members can check up in each case to see that the necessary helps for study are provided. They will, as occasion offers, be able to tell from their own class experience that which will help the home students. If the plan provided that all home students should be studying their lessons a week later than those in the school the visitors would at least have some helpful familiarity with the lesson which, while it would not mean teaching it in any formal sense, might be highly valuable. With the background of the preceding Sunday's work the lesson could be talked over in a way that might be more effective than much formal class work.

Two other suggestions of relationships practical and helpful between the adult department and the home department: The visitor will often find it possible to have his little group—it will seldom be more than three or four—meet at some convenient place during the week. Supposing one is a shut-in, it will often happen that others can find a free hour on some afternoon and can meet at the home of the shut-in. If possible a teacher should be provided; but with or without teacher three or four will certainly do better than one alone.

In many places, especially in rural communities, the telephone can be called in as one of the connecting fibres of the extension plan. Each mem-

ber may be reached by a telephone call; he will want to know the news of the school session, who was there and what they did, then he will want to know about the plans for his week's work as a member of the school; it is a good time to remind him of his lesson. It will be possible, also, to arrange that all the members of the group can call on some certain person on the circuit for help in the study of the lesson, a provision for a type of correspondence study by telephone.

Let the whole adult department get together to take over its orphan brother, the home department, and bring him really into the family by devising every means possible to render the service that shall make the school effectively his school.

THE ADULT DEPARTMENT'S RESPONSIBILITY FOT THE FAMILY

The motto of an adult department might be stated as "Study and Service." Without further inquiry as to the careful study of the religious life and welfare of the family which every adult ought to take,[1] the question arises, what direct service can the members of this department render in the same field?

Christian men and women are concerned in every aspect of human affairs as they affect the making of men and women; the social service of the church has this single aim, to bring about con-

[1] See the author's text-book on this subject: "Religious Education in the Family."

ditions in which men may grow toward God, in which His will may be done. Nowhere are the conditions of life more potent in regard to religious character than in the family. No other environment has as much to do with determining our ideals and habits, with moulding us into the kind of people we are to be. Whenever we look out on a community and think of its social ills and needs, all our problems go back to families, to home living.

If the adult department would attack the vital points in preparing for the divine program on earth it must begin with the home. Here lies the root problem of American life. Here is the earliest, most potent educational agency; here the school of life, the culture beds of the spirit are here. How little can church and school do if the family life does not count for righteousness?

The greatest service that can be rendered for any family is to bring parents to God. There can be no religious product where there is no personal religious leadership in the home, where the nurture and atmosphere of religion is lacking. Nothing can approach in importance the program of saving the home by insuring that it have Christian parents. This work, of course, the adult department undertakes as it seeks to bring all adults under the leadership of Jesus. But there are some other things that wonderfully help which ought not to be forgotten.

Have you ever thought how greatly the effectiveness of the family in growing religious persons may be hindered by circumstances over which

it has little control? Where labor takes the toll of all the father's hours, from early morn till late at night, where the mother must go out to earn bread, what chance have the children for religious training? It is not only a matter of time but of strength, of energy and spirit. Every parent has a simple human right to enough freedom from labor to know his children and to train them. Indeed it is more than the right of the parents; society, as a whole, has a fundamental right to demand that no child shall grow up deprived of the personal culture of parents. For the sake of the coming world every child must have full parenthood, the mothering and the fathering of the spirit in the home.

SOCIAL STUDIES

Surely the duty of the adult department is very plain here; its members should thoroughly understand the social and economic factors that determine the life of families; its members should endeavor to create a sound and insistent public opinion that will not permit conditions to exist which rob parents of the possibilities of full mental and spiritual parenthood and children of free opportunity and stimulus to full development. An adult department ought to be an active agency insisting on social justice in order to save our home life.

Here at this vital point of interest there will arise those studies of our everyday life upon which any intelligent program for work for the salvation of the world must be based. The courses of

study in this field are already numerous and many of them are of first-rate value both as to their social soundness and their religious significance. Some are issued by the denominational houses and some by the presses of the Y. M. C. A. and the Y. W. C. A. They are not only highly interesting; they are essential to the religious education of every Christian man and woman. But the point particularly urged here is that the social studies in adult classes should give larger emphasis to the life of the family and to social and economic conditions affecting the family. No field of study could come closer to our nearest interests and none is of greater importance.

As a program of study and service for the adult department begin with the home and family. It is the logical place to begin. Such study will not end there; it will lead out to all those conditions that make up our social life; it will lead to a realization of the still often overlooked fact, that if the kingdom of God is ever to be realized here it will mean religious ideals so applied to the everyday, practical affairs of men as to make conditions of living in which it is possible for the will of God to be done. Social studies in the adult department of the school simply mean the study of the conditions under which men may live as members of the one, common divine family. If any one suspects such studies of being "merely secular" he would do well to consider the teachings of Jesus and of the New Testament writers, and of the prophets, too, on social justice, on righteousness at work in everyday affairs. One

further advantage of such studies: they render it impossible for a genuine student to remain only a student; they compel action; they stimulate pity, indignation, hatred and passion for a better world that will force every honest lover of his fellow men to attempt something to end the day of social organization on the bases of greed and competition and to bring about the day of true fellowship and good will.

CHAPTER XVI

CRISES IN SCHOOL MANAGEMENT

I. GETTING RID OF A SUPERINTENDENT

It may often be just as important for the health of a Sunday school to get rid of a bad superintendent as it is to secure a good one; but there can be no question but it is a good deal more difficult.

Many a school is dying for lack of courage to face this situation. We all know schools which have been putting off the dread event for years. It is feared more than a surgical operation because it will give pain to more than one person; in fact, many firmly believe that even though the operation should be successful the patient—in this case perhaps both church and school—would die. The irritating question in such a church is, "Is it better to get along with a superintendent who kills the school or to risk the very life of the whole church in order to get a new one?" Usually the question is decided in favor of the first alternative. Is this the right decision? If not, how may the church and school face their duty and rightly perform it?

There are two outstanding reasons for dismissing a superintendent: Immorality and Incompetency. There may be many other reasons for

changing superintendents, such as the wisdom of rotating officers; but just now we are discussing dismissing an officer or securing a change on account of qualities inherent in the present incumbent.

The indictment of immorality includes the other. If a superintendent is not a man of Christian character he cannot be competent to lead a religious institution and he must be indifferent to its true and ultimate aims. If a man is admittedly of immoral character what room is there for discussion as to whether it be right to permit him to lead a religious enterprise? The superintendent is a leader; if he lives wrong he must lead wrong. He is the leader of an institution guiding lives into Christian character; the greater his powers of leadership the more dangerous he is, the more likely to lead in the wrong way. He is a leader in an institution of leadership for youth, people who cannot separate the lesson from the teacher, the personal from the philosophical, who feel and follow the leadership of personality more than anything else. An immoral man may sometimes be highly successful on the mechanical side of Sunday-school management, just as he would be successful in managing a business enterprise; but, remember, the stronger he is as a man the stronger he is as a bad man, a force to mislead youth. He may delight the church by gathering large numbers into the school, but the more he gathers the more he influences for evil.

When the people of the church or of the school, in plain view of the immorality of a superin-

tendent's character, nevertheless endorse his continuance in office it is evident that that church itself is an immoral institution; it professes to stand for righteousness, for religion and character; but it actually stands for success at any price, even superficial success at the cost of the lives of youth. When a church would rather endorse the personal, potent example of immorality and stamp it with the name of religion it does not need to face the question of whether a split over the superintendency would kill it, for it is dead already.

Now a word of caution is needed just about here: let everyone beware of insisting on his own habits, tastes and inclinations as a standard of Christian morality. The fact that Mr. B— does some things which you have neither taste nor desire to do, perhaps even some things which are quite distasteful to you, may by no means prove that he is an immoral person. There are even some who insist that wearing a necktie is a sign of irreligion. There is no safe standard other than the Master's standard, applied in the Master's spirit. Does this man's conduct cause "one of these little ones to stumble?" It is not a question of whether he eats peas with his knife or smashes the precise fences of syntax when he speaks. Piety is not a matter of prunes and prisms. To the last detail all good manners have importance; but they must not be mistaken for morals. We must not let the mote get in our eyes.

The officer who most of all injures a school, undoes its work and turns its powers into evil, is he

whose conduct makes religion mean pretense, selfishness, injustice and uncleanness. His life speaks so loud to youth they never hear what he says; they feel what he is. The dishonest, avaricious and unclean we dare not make the teachers of the young.

But, how get rid of them? They are intrenched in social prestige, friendships, the power of money and, most of all, the dread of a fuss. *First,* we have to remember that the school itself is not a body for the trial and discipline of church members. It is not the business of the school to prefer or to prove charges of immorality. But it is the business of that school to concentrate all its powers on developing Christian character and to rid itself of all that hinders this purpose. The first step in the process of purification is a clear, compelling conviction of this dominant purpose in the school. Schools tolerate bad men because they think the institution exists for other and lesser ends. They usually test leaders by the wrong results, by their power to get numbers instead of their power to make religious lives. The first step in the process must be a clarification of our judgments and a deepening of our convictions until we put the welfare of the child and the purpose of Christian character ahead of everything, including the very institution itself. It were better to smash a school and have to begin all over again than to perpetuate it as a power to advertise and endorse and lead in evil living.

Second, the school will have to look to the leadership of the leader of all the church, the pastor,

to cultivate a church opinion that will stand solidly back of a program for removing the stumbling block from the way of youth and, also, to take the necessary initial personal step to remove the dangerous obstacle. This is not a case of "making a goat" of the pastor. He is the one man who ought to speak free from all partisan, personal feeling. If he is truly a prophet of God he must leave fear behind nor take counsel of policy when he would remove this kind of an obstacle. As spoke prophets of old so must he go quietly, privately to the offender and say, "It is not fitting that you should mislead our youth. It is your duty to resign immediately." You would hardly characterize that as a pleasant job. Yet, if ever it has been yours, you have felt its discipline and its moral bracing.

But, suppose the obstacle refuses to leave the path? Then again the pastor must take the steps required by his church method of procedure, ordinarily leading to a similar request or order coming from an official board of the church.

Third, upon the church there must be laid the responsibility of securing the right leaders for its school. No school can afford, if it is a church school, to be independent of its church. It not only needs the personal and financial support of the church but, what is of at least equal importance, the church needs the responsibility for the school. This dreaded struggle over an officer is not the bitterness of the school; it is the business of the church.

But supposing the church is indifferent, or that

the pastor is cowardly or unwilling to take the right steps? It is evident that the process of educating that kind of a church into moral conviction and a sense of responsibility for the school will be a long one. It will be a necessary one; but it will be too long to allow the evil man to continue as leader of youth during its process, too much damage would be wrought while the church was being educated. Two processes must be under way within the school itself; first, counter-action of the evil influence behind the superintendent's desk by the means of the teacher's power, and second, substitution of a man for good instead of the man of evil.

Fourth, the school must not only covet a good leader; it must become in itself a leading force for good. No matter how zealously we may long to pitch-fork the unfit man from his position we must remember that success in landing him where he belongs would be valueless unless we, the teachers and officers, are actually counting just as positively for good as such an action would count negatively. If you fling out the evil you must furnish the good. Are we as anxious to fortify our students with good as we are to fight evil people? After all, the teacher's lesson and life is mightier than the superintendent's. In getting rid of the unworthy do not lose sight of the need of strengthening the greater worth in your teaching.

Fifth, the program for *personal substitution* means finding a good man in place of a bad one. Let the teachers and other officers simply band together to select exactly the right person for

superintendent and to insist that he shall serve in the office. Have your man ready; agree on him and then demand of the church that he be chosen. Insist on him because he is the best, fittest man. By all means avoid the evil effects of a school campaign on his election. The school should not elect its officers any more than the children in the public school elect the principal and superintendent of education. The desired change should come about either through the church official board or through the act of the church congregation, the method depending on the type of church organization. Let the church take its proper responsibility here. Just in this last suggestion is the very heart of the solution of the problem of getting rid of the bad man in the superintendent's office; do it, not through the school, but through a church properly educated to see the importance of a fit man for the position and through officers made wisely alive to the need.

II. LOSING THE INCOMPETENT SUPERINTENDENT

The best way to get rid of an incompetent superintendent is to either leave him behind or to lose him. But neither process is as easy to execute as it is to write the prescription.

An incompetent officer—and, by the way, this discussion applies with but few changes to a secretary or any other officer as well as to a superintendent—an incompetent officer is one who is either destitute of ability to learn how to manage a school efficiently or who is too indolent to ex-

ercise his mind and his muscles at the desk. Ought he to go? Should be go under persuasion, inspiration, propulsion or substitution? By all these means if necessary but by no more than needful. If he stands in the way of a school achieving its purpose, if he is a drag on its wheels and even, by his negative qualities, defeats its plans and purposes, can there be any doubt as to the duty of the school? Yet there is no error more common than the one that creeps in just here, that of regarding the feelings of the officer as of greater importance than the effectiveness of the office.

One would think that some schools exist to amuse and console childish minds with harmless jobs. When everybody knows that Spoofkins is making a miserable failure of his work, there are still many who say, "He'd just break his heart if he lost his position as superintendent." Usually the fact is that it would only crack his vanity. And so we allow a school to go to pieces rather than that one man's self-complacency should be broken.

We all know officers whose proudest boast is that they have held office ten, twenty, forty years! Not that they have put in so many years of work; that would advertise itself; but that they have been on the high seat these years. There is much difference between office fillers and office forces. They fight for office, not for service. They are concerned for the school only at annual elections and the only problems they consider are those of looking dignified at the desk and putting up a

startling imitation of the preacher's work in the other pulpit.

Now we ought to be sure, however, that we really apply the test of efficiency when considering a change of officers. Is the undesirable superintendent really any less competent than the rest of us? Is he incompetent judged by the real work and aims of a church school? Perhaps we are demanding that he make bricks without even clay, not to mention straw. Perhaps we are demanding that he succeed as a circus agent instead of as a superintendent of a school. Is he leading the school to produce results in Christian character in youth? Does he give his time and brains to its work? Is his face turned to making a better school with every passing season? Is he the best man available and has he those qualities of holy consecration to a high task, executive planning and practical application which so important an institution has the right to have? The officers who must go are those who either cannot or will not work at their real tasks.

There are many communities where even the best man, or woman, available will be incompetent if judged by the standards of more favored places. The point for consideration is whether your officer is the most competent you can have and probably this is best tested by whether he is at all alive to the possibility of improvement and whether he really gives himself to his job.

If it is certain that the work of the school would be advanced by removing him then plans for selecting the right substitute and placing him in

nomination and securing his election or appointment by the church are of primary importance. Yet they must not engross our attention to the exclusion of such a program of development in the school itself as would automatically lose and leave behind any officer who is not efficient. Let the teachers themselves know what efficiency means; let them study better methods and become so familiar with competent school organization and management that they will really know the weak spots in their own schools. Let them be so well posted, so thoroughly grounded in the work of the school that they will fairly put to shame the lazy and ignorant superintendent. If he insists on hanging on to his office simply leave him high and dry on his pedestal of personal pride while the school sweeps on in its tide of improvement.

Whenever we are persuaded that the leading officer is incompetent the very first thing to do is to examine into the competency of those who should support him. It is so easy for all others to lean back and expect the superintendent to pull them forward. When the school does not "go" they forget that they not only have not pushed it forward, they have pulled it back because of their ignorance of how and where it should go. If the critics of officers would make themselves really efficient, their criticism would often expire in co-operation.

Sometimes the indifferent superintendent is stirred to endeavor and achieve better things when he catches the contagion of improvement in his working force. If the school is saturated with

an atmosphere of earnest effort after better ways he will either have to submit to some of the saturation or get out. In season and out of season let his coöperators coöperate to push the school along. If he has any qualities of leadership he will not be content to drag at the tail end of progress. If a moving, progressive school does not compel him to undertake leadership in an adequate way, then he never can be a real superintendent no matter how much he may insist on standing up in front. Nothing then remains but the program of a change of leaders.

Even then we must remember that the whole problem of efficient leadership in the school is one which goes very much deeper than any immediate scheme of changing officers. We do not have efficient officers and we are constantly under the necessity of attempting the retirement of the incompetent because we have no provision for making and training officers. We have just made a fairly good start in the work of training teachers; is it not now time we made a serious beginning in the work of training officers and leaders?

The officers now in service in any school should be always on the alert to discover young men capable of developing powers of leadership. Just as the good old dominie always had his eyes open to discover and encourage the possible minister of the gospel, so we ought to take delight in discovering young laymen who will become efficient in religious leadership. Then these young men—or young women—ought to be trained for that work both by courses in theory and by experience

in practice. The young people who are not called to teach—and there are those who are certainly not so called—should be encouraged to study the business end of the school and the executive side of church and school work. There ought always to be for young workers a class in school organization and management.

Then we would be ready to see the opportunities for training future officers in the present work of the school. There is a chance to train young lads, looking forward to this service, both in the minor offices, such as assistant secretaries, librarians and ushers, and also by creating the office of "Assistants to the Superintendents." These latter should be a First Assistant, one capable of doing the work and taking the place of the Superintendent, and then others who are to undertake such duties as he may assign them. These duties would include many of the details which now take up the superintendent's time.

There is therefore a duty not only before the school facing the crisis of getting rid of a poor superintendent, but before all schools or rather resting on all churches to train up efficient and competent workers for positions of leadership. Trained leaders would solve the problem before it arises.

III. RETIRING A TEACHER

It is true that one-half of the problem of the church school is the difficulty of securing teachers, but when you come to the task of dropping an

old teacher it often turns out to be more difficult than picking up a dozen new ones.

No superintendent is likely to go very far with an intelligent interest in the real needs of his school before he discovers at least one teacher who has no right to even occupy the time of a class. Such a teacher may seem to have the utmost devotion to her task, but she is usually mistaken as to the nature of true devotion and even more seriously in ignorance as to the nature of her task. A sympathetic superintendent must keep his head clear as to the characteristics of the teacher's consecration. When he realizes that the class is profiting nothing and is even being hindered in its work by the teacher he must not allow the well-meant pleading of others about the teacher's devotion to keep him from his duty.

The school has a right to demand consecration in the teacher. But consecration is much more than a feeling of "laying all on the altar"; it is the unreserved endeavor not only to give all that you have but to have all that you ought to give. Consecration is the endeavor to be all that you may be in efficiency, competency, ability for your work. It is consecration to the service of lifting up your own powers for the sake of larger service; it seeks to have gifts worthy of the altar. The best of the teacher's consecration is more than fidelity to a place or a job, it is fidelity to an ideal.

The superintendent exhibits consecration by his fidelity to the ultimate usefulness of the school for the good of the child and the development of the kingdom. When he must choose among debatable

courses of administration the ultimate purpose must dominate even considerations of peace in his faculty or the goodwill of his co-workers. His efficiency is manifest in securing with the least possible waste of effort the largest results in Christian character in his school. The peaceful school may be only sleeping—while children are growing and days of life-determination are passing. The superintendent must not shun the unpleasant tasks when the welfare of youth calls him to them. Indeed he is called to conduct the school, not simply to have a pleasant, dignified, pride-ministering position.

Yet no superintendent ought to be alone in this responsibility of engaging and removing teachers. Even in the smallest school he should have some one with whom to advise, the pastor at any rate. He should have also the committee appointed by the church as a "board of religious education" to serve as would any board of education or school board in the village. They must share the responsibility of determining the fitness of teachers on the superintendent's recommendations. No church is too small to have such a board nor too large to get along without it.

Ordinarily the crises in a school differ from those we meet on the street or in a railroad accident. They are not best met by a sudden, impetuous grappling with them, nor by hair-trigger decisions. The custom of deliberation over problems in the council of a board of education will not, or ought not to be a method of evading them

but a means of syndicating brains and taking time to meet them wisely.

A fair sized school ought to have others co-operating with the superintendent in meeting his difficulties. Where there exist several "departments" each one ought to have its Principal, an officer for the immediate supervision of all its work. These principals would form the advisory body to the superintendent.

Still the problem remains: how shall we remove this teacher? *First,* carefully determine why this teacher must leave the class. Is this a case of sheer inability to teach? Then practice the principles of conservation; do not throw away a hammer because you cannot saw wood with it. Discover its compensating talents. Save both class and teacher by giving the latter something she can do. Many an excellent manager, recruiting officer, or office worker has been spoiled trying to be a teacher. Perhaps it is only a case of inability to teach that particular class. It does take different persons to teach boys and to teach the adult Bible class. Do not try to use a sledge to drive tacks nor a chisel to dig post holes. A simple change of teachers may solve your problem.

Sometimes the case is simply one of physical weariness or nervous breakdown. God has to have bodies with nerves for his work among boys and girls. A vacation may save the day or a temporary change of occupation. It is a poor kind of consecration to keep the tool at the job when it is getting red hot. Many a load laid on our consciences ought to be carried by our con-

stitutions. Give every teacher a chance to regain that essential to any harmony and helpfulness to youth, health.

If the foregoing considerations are canvassed more than half the cases of changing teachers will be met. But there remains the most difficult one, that of the indifferent teacher, the indolent teacher or the one who is fit neither to teach nor to work in the school because of unworthiness of character. There is only one thing to do here; the difficulty lies not so much in the case as in our irresolution, our dread of disturbance. The teacher who will not perspire and cannot be inspired must be fired. But we must be careful not to do it with a hot head. Nor is it necessary to set the school afire to do it. It is hardly worth while to burn the barn to get rid of the rats.

The best way to dismiss a teacher who must be dismissed is to dismiss her, or him. But still the method may have gradations of usefulness. It is best to make several changes at the same time. Let the re-adjustment be a part of a general reorganization. Since the school is not a disciplinary institution it is not necessary to bring formal charges of unfitness against a teacher; leave that to the church. But be gently frank if frankness be demanded. Do not judge character in itself but judge the person's fitness to lead, to teach the group in the class. Give the principal reason for the change, that this class needs a teacher able to fit into the whole purpose and plan of the school. State this first; then if possible, if you can be helpful, state plainly and

kindly that the habits of this teacher are not the ones that these pupils should imitate. Why not put the case plainly before the teacher, showing how life is more than the words, how the whole purpose of the school will be defeated if it endorses a wrong life by continuing such a teacher in office. Even though the teacher be only indolent that is a vice which, emphasized by the responsibility voluntarily undertaken in teaching, becomes hypocrisy and is exceedingly dangerous when endorsed in religious work for youth. You can be frank with the delinquent teacher when and only when your purpose is really to help and not at all to censor or scold. It may be, it has often happened, that a plain, tender talk has helped the teacher not only to give up the class but to give up the damaging vices.

After all, one would a good deal rather deal with the bad person than with the wholly negative one. No teacher presents a greater difficulty than the one who is neither good nor bad, the one who is only "good," that is good for nothing in particular. The type is familiar. But you cannot afford to waste youth's years of opportunity by leaving them in the hands of such a person. You will have to face the objection, "But I do love my class so much." You will have to decide whether that personal bond is bringing larger character results to the pupils than would come with an efficient teacher. It may be this teacher would be able to plus affection with efficiency in some other class, perhaps of younger ones. Has she grown up with her class for years? Can

she be brought with patient tact to see how much more valuable she would be in another position?

It is no enviable task to transfer teachers, still less to retire them. But it can be done if, first, we keep our own minds and the minds of all workers steadily on this consideration, that the largest possible efficiency is the development of Christian character in youth, and, second, if we provide teachers ready and capable of taking the places of those who must leave classes. The duty of the superintendent is to see that every class has the very best teacher available or procurable; for this he will be held eternally responsible.

IV. THE SCHOOL WRECKER

A Sunday-school worker, speaking at a local convention, once referred to the superintendent as an "ex-e-cutive" officer. Doubtless he was thinking of the wholly natural inclination of the superintendent to execute that boy who, when he gets wound up, bids fair to wreck the whole school.

What shall be done with the apparently incorrigible boy, the disturber of the peace, the trigger for every mischief explosion in the school?

If one were prescribing for the case from theory alone the answer would be easy. We would say, "love him; make a friend of him; pray with him" —or some such smooth and easy advice. But having seen the boy many times; perhaps having been the boy at times, and having noticed that the boy is sometimes a girl, altogether some twenty odd

years of first-hand acquaintance with the problem in actual schools prohibits a facile and warranted prescription and confines us to some considerations that may be helpful.

Some schools seem seldom or never to have these boys. Not that they do not have live, boisterous, normal fellows, but they do not give them a chance to let in the clutch at the wrong time. The lawless boy is not in evidence in the school that is under law. The more completely and constantly all parts of the school are engaged in orderly activity the less the temptation for any individual to get into lawless activity. These schools that seem to be immune are always really live affairs, under direction and with a life of action that enlists the respect and activities of these boys. They are actually superintended.

Probably the first question to ask when dealing with the case of a boy found wantonly disturbing the school is, "what else was there for him to do?" If the answer is, "nothing except to sit still," then you were asking the impossible of the boy. A chance to do nothing is an invitation to stir up something. If there is one condition more intolerable to young people than all others it is that of "nothing doing." I remember the glistening eyes of a ten-year-old as he explained that the principal attraction of a certain summer vacation was that "there was something to do every minute." If you would have calm in the school, let it be the calm of ordered action, the constant direction of attention in definite avenues all the time.

Next, some teachers seem always to have "bad boys"; others take them and we forget the boys' badness. A young creature will seldom disappoint you. If you look for meanness he will do his best to satisfy you. The teacher who is a pessimist on the subject of youth should be sent to the old folks' class; he may be safe in polemics and helpful on eschatology but he is not to be trusted with boys. Nagging, faultfinding people, martinets and smile-less souls must have a place in God's world but not in the Intermediate department of the Sunday school.

The disturber is usually a leader. One quality always marks a leader, he is being led himself; some ideal—it may be a foolish or a bad one—or some person is before him. He is capable of large loyalty. You can lead him, but you cannot drive him. He needs a friend; he needs to know you better than a once-a-week contact permits. If you can know him in the week, and show him how to do some manly things by doing them with him, you can lead him on Sunday. If he can really know you—and you are worth knowing, he will follow you. Then the others will follow him.

Whatever you do don't plead with that unruly boy; don't beg him to give you peace. Whining and begging for pity will get you nowhere with him. He expects you to do your job and cannot respect you if you do not make good. Appealing to his sympathy is one thing; but calling out his service is another. If he is a leader depend on him to lead; call on him to work; count on him for definite tasks as in preparing the class

room, its chairs, books and papers. He is looking for a chance to do something; give him a good chance before he finds a bad one.

With all this, memory suggests that there are cases not reached by any of these suggestions. Not that the boy is incorrigible but that the Sunday school is not the place to effect his reform. This school meets for only an hour; it meets to worship and study. The process of reforming boys who have had long training in vicious habits or who are without any training in the habits of school and social coöperation is too large and long for the school period. This boy is in the school for an hour and for all the rest of the week in a home, on the streets or in workshops that train to lawless viciousness. The contest is too unequal. You will have to get a longer period of influence in order to change him. He cannot be changed save by a fundamental change in his whole being and to meet that need the church must set itself.

You face the question, shall we turn a boy out? When that means the alternative, shall he wreck a school or even a class, there can be but one answer. The one boy must be sacrificed to the many. The school must go on with its work. But when you turn him out *turn him out into something.* We dare not exercise the power of casting into outer darkness. If society has reform schools should not the church employ special agencies for these special cases. The boy cannot go into the school unless he will submit to its laws and fit into its life. But we must not give him

up, we must get him ready for that life. If he can understand it tell him that. In any case quietly and privately arrange to put him in charge of a "big brother" who will get his friendship, persuade him to go his ways, and particularly, bring the boy into the play and club life of the church. Let him get his first schooling in the organizations of boy life where he will learn the rules of the game. Give his big brother freedom from other tasks so that he may have time for the larger curriculum this boy needs. The trouble with him is that he is a laggard in the school where the art of living with others is learned. This lesson he must begin to get before he can come into the Sunday school. His attitude of rebellion shuts the doors of his life to religion in the school. The school must designate one who will secure its entrance through doors of interest opened in companionship through play and under direct, personal friendship. Commit your problem boy—not to the hopeless outside—but to the larger, wider school of a friendship that touches many sides of his life.

CHAPTER XVII

CRISES AS OPPORTUNITIES

At some time in its history every Sunday school comes to a halt; at some time in his experience almost every superintendent who is awake and at all sensible to facts asks himself, "Why are we at a standstill?" Others say, "We did run well; what doth hinder?" Every observer has seen more than one school, having earned laurels for its development, its increase and efficiency, appear to die in its tracks, like an athlete who has spent all his powers. Schools that once were generally admired are standing on the track like engines with only enough steam left to blow the whistle once in a while. When this comes to pass it is a good thing if there are enough people, conscious of the situation, who get down on the ground and look the whole concern over in an effort to discover the causes and apply the remedies.

FACING THE CRISIS OF STANDING STILL

Probably the most common cause of this paralysis is that in Sunday schools, as elsewhere, we forget the law of the passing generations; we forget that every thirty years brings a new race of people, a new human equipment to the work-

ing point. We fail to provide for the retirement of those who have passed their maximum efficiency and for the enlistment of those who are coming into it. Few schools deliberately plan to develop the forces that must do their work in the future, to enlist the life of the church when it is at its best and to keep a working force always at the high tide of its powers. Great business concerns achieve marked success under the push, spirit, vim and initiative of young men; they stand at a high place until those young men become old men, behind the methods of the new day; their powers decline while the young men, the possible engines of advance, stand halting behind.

The halt that comes when we seem to have exhausted our old resources, when the program becomes flat, stale and uninteresting is the very opportunity the school should welcome. No one, in that hour, is disposed to question attempts at reformation. Minds are ripe for it. But before reformation comes patient study and much inquiry into the task of a school. Often it is better not to attempt a diagnosis of the local case; a study of healthy success will take you farther than any amount of pathology of the sick school. The wise leader will seize the moment to bring to all the workers every possible fact regarding better methods, regarding the type of work being done in other schools, especially those that have kept up with educational advance. The hour of school anæmia is the hour to administer plenty of iron in the form of facts on modern methods.

Then instead of a reformation there is likely to be a transformation.

Next, it is the one finest opportunity to get an infusion of new blood. Most schools that stand still do so because of official decrepitude.

It is not a question of discarding old and tried servants, but it is a question of training up in each new generation those who shall carry on the work of that generation. Let each school that stands still ask whether it has the energy of a fair share of young men. When the school went forward with vigor was it not under the leadership of a group of people who came to its work with the enthusiasm and hope of youth and early manhood? At the time when those people were doing their great work there were in that school snub-nosed boys and girls with pig-tails who now are of the age and the powers that those leaders then had; did the school plan to make sure that the boys and girls were drafted into the service? Is the school giving them now the same chance that it gave to its present leaders when they first put their hands to the plough?

If the school is suffering from the lack of younger leaders, of those who belong in the tide of their strength to this day, the cure is not immediately to turn out all the older folk. The serious question is as to whether the younger ones can be used, whether they have been held to the school by ties of interest and to its work by any degree of intelligent preparation. One of the most serious shortcomings of the average school is this failure to get ready for tomorrow, a failure

to prepare its boys and girls to do their work as men and women in the school.

Now, since you must have some of these younger workers, and since there is no such thing as post-preparation, the first step is to enlist some of these younger men and women in the new task of gathering and guiding those who are still younger in preparation for Sunday-school usefulness. Get young men and young women to look at this problem, suggest this line of solution, invite them to pick out the youth of fifteen up and gather them in groups to talk over the "How and Why and What" of the different kinds of things the school is doing. You will find the boys and girls easily gathering about these younger leaders. Even though the leaders may not be experts they quickly get into the work, become so interested that they will study hard on its problems and become both efficient and enthusiastic teachers. This plan also enlists them in work at once, tries them out and prepares them for further service. It gives the young men and women, those of whom we hear that they have refused to work in the school, the kind of a task they want. It has been often found that the very people who have repeatedly refused the blank invitation to "Come in and help in the school," or to "Take a Class," would accept with alacrity the opportunity to undertake a definite new piece of work.

Other younger people will be found ready for definite tasks in the school itself. Why should a mature man or woman continue to act as secre-

tary, often going round as mechanically as a caged bear in his tracks, when two or three youths would be delighted to take the work, would do it with efficiency, would show the people who are just a little younger that it was nothing foolish or unmanly, but the contrary, to do religious work and, in the service, would themselves grow in Christian character?

The first remedy, then, is to draft in more of the life of today into the work of today. And in applying the remedy let some of us who have forgotten how swiftly the last ten or twenty years have passed ask ourselves whether we might not be doing good service to take hold of people ten or twenty years younger and get them ready for our jobs.

Another cause of schools dying on the track is that, having earned reputation, having been adorned with laurels, they are satisfied with the reputation; they sit down and repose on the laurels. The price of making progress is that we have to keep it up. We may not be able to keep a unique position of leadership, but we must put the same energy into the task of today that won for us success in the task of yesterday. Beware of the temptations of a great name. It might be said that giving a school a good name at least subjects it to grave danger of losing it.

Some schools stand still for lack of adaptability. They went forward with remarkable speed under one set of conditions but as soon as those conditions changed they came to a halt. It is necessary to ask whether the school is working

under the same conditions as in its palmy days. Is it now ministering to a changed population with the methods that worked well before the change? Has the neighborhood changed from the village to the city type? Has it changed in racial character? Have all the new conditions that rise so rapidly in growing villages and cities been taken into consideration? Here, then, is another opportunity, the opportunity, in the hour of apathy to re-discover ourselves. This is to be accomplished by means of the type of survey suggested in Chapter V.

THE CRISIS OF OVERCROWDING

A crisis can be an opportunity. It is a turning point and usually there are two ways open at such a time. You have heard superintendents say, "Our trouble is we are too successful, we have more people than we can take care of." The implied boast is, in most instances, a confession of failure to live up to one's opportunities. No school has a right to have more than it can care for; it must care for them, and that quickly, or it will not have them long.

Whenever a church is regularly filled to overflowing—and usually before—the minister recognizes his chance and begins a campaign for a new building. We seem to think of the Sunday-school as an institution that may go on perpetually growing, but never needing new and larger quarters. That is because we are still under the strange delusion of giving the very best in religion to adults

and letting children shift for themselves. We invert the order of the family and even of human society which more and more realizes that if we make our largest investment in the child the adult will bring the increase.

When the school is crowded, what practical steps should be taken to relieve the situation? Of course there are those schools where no relief can be found in a new or even in another building. But they are really exceedingly few. More suffer from lack of imagination and lack of faith than from lack of opportunity. Even those meeting in country schoolhouses have found it possible to persuade trustees to build better quarters, and the district has been grateful to the agitators. Those meeting in stores and rented quarters have found that when they boldly went out to labor, instead of lamenting, they found the money for larger rooms. But, given the school in a church, what shall be done? First, determine what you really need, not for a makeshift, but to do work properly. How many classes, how much room for each, classrooms, rooms for accessories, place for supplies and what is needed for assemblies and for social and recreative purposes? Be exact. Let the superintendent meet often with officers and teachers, working over detailed plans. Prepare a precise statement of needs, based on present conditions and on probable developments. To determine the latter, study your neighborhood with great care. Do not agitate until you know what you want, then agitate and argue with facts.

Turn on the light when it will do the most

good. The school is the responsibility of the church. Plan definitely to educate your church. Begin with the pastor. With sympathy for all his other cares show him so plainly the needs of the school that he will be your strongest ally. Make him—and through him, or in some other way, all the people—acquainted with the facts; not the facts of the building yet, but of the vital interest of the church in the school. Show the ratio between Sunday-school graduates and others in the church, the losses through inadequate quarters, the ratio between the cost of gaining a child through the school and that of holding the saints—who should be servants in the church—the ratio between the cost per member of the two plants, school and church. It is possible to show that a dollar invested in Sunday-school plants earns as much for the Kingdom as fifty dollars invested in a church plant. Show this, not so much by way of reflecting on the church plant as to emphasize the wisdom of Sunday-school investments.

Put the facts in form to attract, to convince; and use means that reach the people. That is advertising. Put your facts before the eyes, in the form of *exhibits,* that is diagrams and graphic figures. Put them on large cards in the church rooms as well as in the school. Get pictures of modern school buildings, like Lake Avenue Baptist, Rochester, N. Y.; the Congregational of Winnetka, Ill.; St. Paul's Methodist, Cedar Rapids, and the pictures and diagrams in Evan's "The Sunday-School Building." Persuade your local editor to tell the story of some of these practical

plants. It will do no harm if all the boys and girls get to talking about it, the old folks will wake up some day. It will not be long before some are inquiring for details and particulars.

Now you are ready. Your plans are ready for the public eye. Show drawings of your buildings, pictures of them. Make folks hungry for them and start your campaign. There is only one way to get what you need, that is to go after it. Dreaming is good to begin on, and agitation to break up the soil, but the dream is never a reality except through faith put into action. Have you seen or heard of the many splendid buildings of the Y. M. C. A. rising all over the country? They did not drop from heaven; they were dug up out of pocketbooks. Men knew what was needed; they had faith to believe that men would respond, and they simply went out after the funds.

No one need hesitate to ask for money for schools. Why hesitate to ask for the schools of the church? No one needs to apologize for an appeal on behalf of the child. Why hesitate to appeal for the religious life of the child? No one need apologize for trying to do business efficiently. Why hesitate to do the King's business efficiently?

Take the people of your community wholly into your confidence. Tell them precisely, by facts and pictures, what you need and just what work you are going to do in the new quarters. Be sure you have a work planned that is worthy of the investment sought. Put the appeal in terms of an opportunity, not as a matter of pity or charity.

Be sure to keep your methods up to the level

of your plans for the school. Do not drop a great enterprise down to the level of dime suppers and catch-penny devices. Ask boldly for money gifts because this is an enterprise which will do the largest amount of good with those who are most susceptible to help, because it is a better thing to make one good boy or girl than it is to restrain many bad men or women.

Count on the answer of a community to the higher good, to the religious welfare of youth, to the appeal of a child. But remember you are dealing with hard-headed folks. Be sure your plans have been so carefully considered that it is evident this school building is worth investing in, that it is modern and efficient. You need more than room, you need a plant designed exactly for the work you are to do in it. No time is wasted in finding out just what is needed, what are the best plans. Do not be misled by architects' pictures. The average architect knows as much about a church-school's needs as you know about navigation on Mars. Find out plans that really work.

The whole matter resolves itself into a few questions: Do you need a building? Do you really desire it? Can you make your church—or its leaders—see the need? Can you put your plans into practical form? Have you faith enough to go out after it?

WHEN GRADED LESSONS FAIL

One hears so much regarding graded-lesson problems that it is evident we have already passed the period of argumentation on their fundamental

rightness and have come to that of the study of their place and adjustment. To many ardent advocates of graded lessons, and to others perplexed and disappointed after experimentation with these lessons, one feels inclined to suggest two simple propositions: first, one plum is not the whole of a cake; and, second, you cannot cure corns with cod-liver oil.

The first error is that of regarding the graded lessons as a medicine; they are to be classed not with drugs, but with diet. They are not a chemical nor mechanical process of remedy; they are a return to natural law, an application of the simple proposition that, since children are naturally at varying stages of development, they should be grouped according to these stages, and appropriate food for mind or feeling should be provided for these groups. We must insist on the naturalness of graded lessons; they must be kept out of the category of mental calisthenics.

The second and more serious error is that doctors and friends expect too much of the diet. Whole-wheat bread is a good article of food, but it will cure neither corns nor myopia. Do not expect the most scientific dietary to wholly overcome bad housing in dismal quarters with junk-pile equipment. Graded lessons for pupils often need to be complemented by lessons to janitors and church boards in physical decency, by the gradation of church budgets according to needs rather than according to voting powers. Before we can cure a sick school we must diagnose the case.

Again, food will not feed itself. Graded lessons have no inherent power of transition to the pupil's consciousness. They do have the most decided advantage that they are so near and so normal to the pupil's common experience that the approach is wonderfully facilitated. They are food for which he does not need to acquire a taste; he has it already. They have all the advantages of apples over caviar to the lad of twelve. But in this case children must be aided to discover the apples. Teachers must know how to lead young lives to where the food is waiting. Graded lessons are easier to teach than others because we have the coöperation of the pupils' interest. But we must be willing to learn the secrets of that interest and the ways of that coöperation. When you meet the objection that "graded lessons are so much harder to teach than the others," you will usually find that neither these nor the others have been taught; they have all been talked about. Of course, it is much easier for everybody to talk everlastingly about everything that has always been talked about than it is to teach even one simple thing. But, after trotting around that well-worn circle, where are you? Exactly where you were. Graded lessons do demand teaching instead of talking.

The third error is to suppose that diet or food is the whole of life. There are schools with curricula that look wondrously impressive on paper; well may they point proudly to these works of academic art. But should you visit some of these schools you would justly conclude that any one of

the pedants who prepared and apply the curriculum would, if he had a child to nurture at home, chain him in a high chair, install a grim dietetic nurse, who, following precisely a printed schedule, should pour the prescribed food into his patient's mouth at the prescribed period. No play should be his, no happy toil, no romping with father, nor songs by firelight, nor tucking and kissing into bed at night. That school is conducted purely for academic purposes, and children are wandering warehouses, woefully, wickedly empty, who must be arrested once a week and gradually laden with textbook lore. Now no man or woman ought to prepare Sunday-school curricula who has forgotten to play or ceased to joy in muscular exertion or is afraid or ashamed of an emotion. A child's life, on the physical plane, consists much more in activity than in eating. He cannot live by bread alone; he must have play and friends. His religious development is equally conditioned on activity and social relations. No matter how scientifically you may arrange his religious dietary, he cannot live by this bread alone, he "must do the will," he must "love the brethren." No hearing the word will help even in a Sunday school without doing the will.

This criticism does not invalidate a scientifically based curriculum of study; it does insist that it cannot alone constitute a curriculum of life, that lessons and teaching in classes cannot alone achieve the ultimate purpose of the church school, the development of Christian character. The academic method must be seen as but a single

process in the larger life aim. To neglect youth's passion for activity, to fail to direct it into ideal service, to neglect youth's hunger for friendship, and to fail to provide social life under ideal conditions, these are apt to render futile the values in the best curriculum of study.

For schools which are so fortunate as to have available the services of professional educators, probably no other danger is so common and so serious as this, that the informational ideal shall hide the larger educational ideal. Workers in higher education are especially liable to make learning more important than life and to take education in terms of the acquisition of information. When these excellent people dominate a Sunday school, they soon come to marvel that "so few people are interested in biblical study." They wonder why boys and girls fall out of their perfectly articulated scheme of study; why Miss Brown, who is not especially highly educated, holds her young people, while Miss P. Haighdee loses hers; why the kindergarten, which "really has no *academic* standards," is crowded and the college grades are desolate. Their curriculum of study is not at fault, but their vision is. The school must mean more than study; it must include all that will develop life normally and efficiently into the Christian ideal. Not that play and social life and service need occupy the study periods, but that they must have their own place in the complete program. Graded lessons will serve their full purpose when they are a part of a larger plan of life-training, when they are sub-

sidiary to a whole comprehensive scheme which *by all the activities of life in normal proportion seeks to develop the whole person into the fullness of the Christian ideal.*

The success of graded instruction is conditioned, then, not alone on the quality of the courses, but equally on (1) an intelligent appreciation of the purpose of the school, (2) an adequate provision for its physical needs, (3) preparation and ability really to teach the course, and (4) wise provision for the activities and the social life which will give vitality and reality to the lessons for the pupils.

THE STRENGTH OF VISION

The new school, adequate to its large task, will never be realized in fact until it has been seen in faith. We travel no farther than we see. The substance we hold in our hands is that which we have long held in our hearts. Schools will continue to be picayune affairs so long as we think of them in small terms and so long as we attempt only small and immediate purposes. No matter how discouraging the circumstances may be, no matter how inadequate the equipment, how indifferent the church and how inefficient the working forces, the task remains the same, the opportunity is none the less. And it is this task and opportunity that we must cherish and enlarge. Only as we keep steadily before us the splendid responsibility resting today on this school will it

be possible to make the new ventures that lead toward the realization of its task.

The school worker must acquire the habit of thinking of the school in terms of its social function and purpose. It is an essential part of this world in its movement toward a righteous society. It is a real, essential, indispensable part of this world of politics, social life and international affairs that seems to be so real and large. Who does not know the sensation when coming to the school from a busy week in the great world, that one is coming into a quiet back-eddy of life? The struggles and problems of men have been left behind; this hour of teaching has nothing to do with the great strife of life, with labor and industrial affairs, with jangling human passions, with questions of civic betterment. But that is an entirely mistaken notion; it has everything to do with them if it is loyal to its work. The school is not in a back-eddy of life; it is at its sources.

Here the teacher touches and affects human affairs where they rise in the hearts of the coming men and women. What a world this would be today if all its people were guided always by the best ideals the school of religion could present to them! What a world that of tomorrow may be if only we can insure that its people know and love and will the way of social righteousness! Is it nothing that, in this school, we may teach how life is to be lived on divine terms? Is it nothing that this is the principal thing this school is expected to do? The teacher is not

here alone to save souls but, through these souls, to save society.

But sometimes it seems almost a hopeless task to determine the future through the minds of the young today; they will soon forget all that we teach them. While that is not altogether true, we must remember that it is not what we say to them that counts nearly so much as what they experience here and what they here discover for themselves. Living, working and learning together in a class, and living, playing, worshipping and working together in a school is an experience in living in the ideal family of God. A school may be made, when it is seen in all its reaches and possibilities, a realization of the very kind of society that we hope to see for all men some day. The experience of being in such a society, playing a natural part in it, is what counts most of all in determining the trend of these young lives.

Then, in all the work of this school, we need to enlarge our own vision, not to think alone of methods and means, but to think of the world we are making. There is no problem of humanity that is not being touched here; there is no pathway of the future that may not be broadened and illumined here. Take with you, in all thinking of the school, this larger picture of the new world we are making, a world wherein dwelleth righteousness. Think, when this school makes heavy drafts on mind and heart and time, how much it may do to make a world where men shall work together in common love instead of commonly

striving in competition that breeds hatred; think how much may be done to make a world where all children shall have sunlight, human love, freedom to play and be children; how much the school may do to make a world where the cities shall be places of health, of freedom for pure happiness, and where lives shall be blessed with leisure, and love shall have its way!

All this we may do through the school of religion, if it fully ministers to the lives that are now growing into their powers, acquiring their habits, forming their ideals, shaping their concepts of life and their principles of action. This makes work in the school the supreme opportunity of religion, for this school is the one institution which has entire freedom to deal with children, a free opportunity to deal with them as religious persons, a recognized responsibility to develop their religious ideals, to interpret life to them in spiritual terms and to bring out in them the abilities necessary to live in a society fundamentally religious and to make a world of spiritual, divine goodness and love.

Surely no ventures are too great, no price too high and no endeavor too taxing if only we may, through the children of today, bring about the kingdom, the human society of love, for which we so ardently hope and pray.

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